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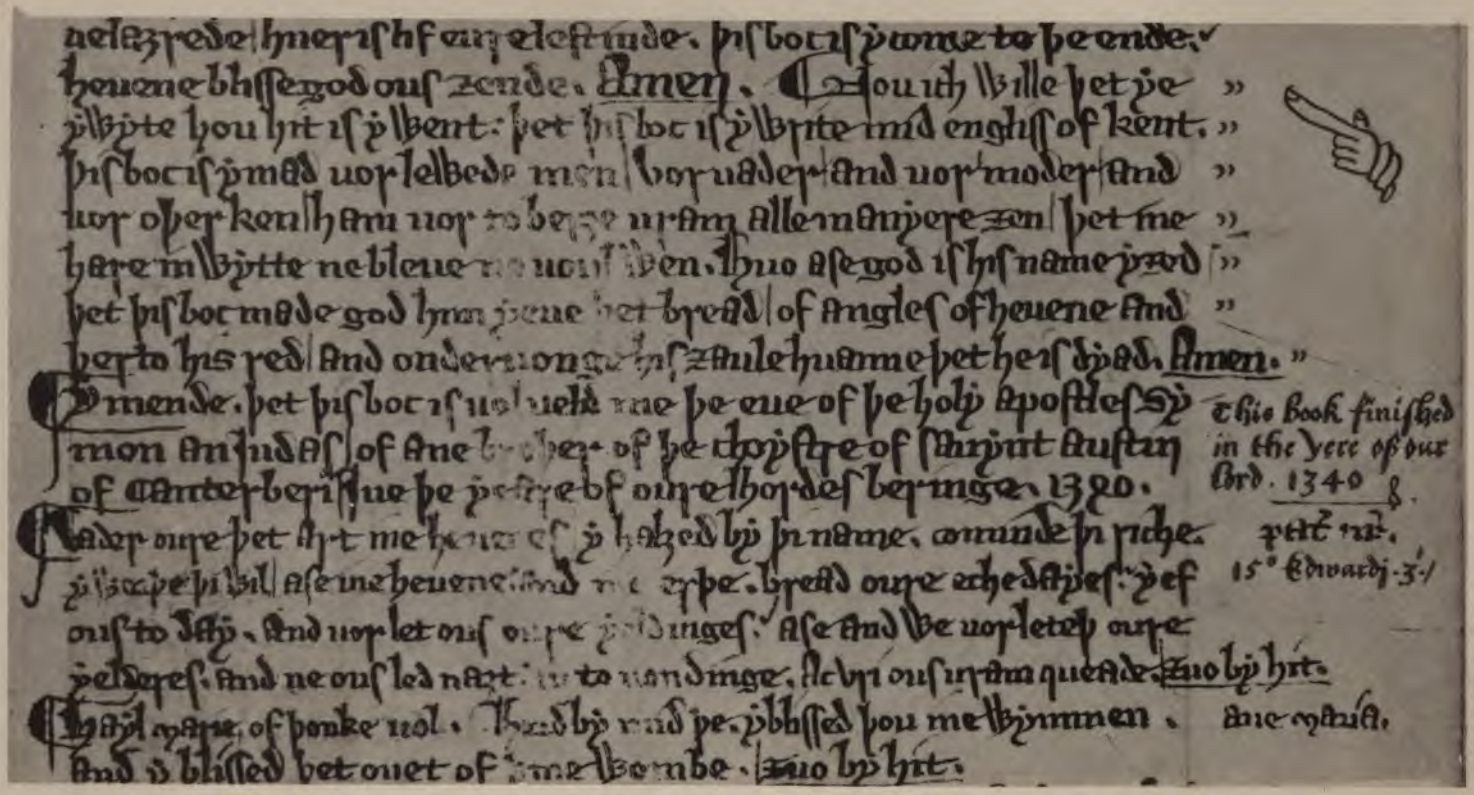

The Ayenbite of Inwyt
British Museum MS. Arundel 57, f. 82.a (centre portion)

Dan Michel's
Ayenbite of Inwyt
or
Remorse of Conscience

VOLUME 1

TEXT

RICHARD MORRIS'S TRANSCRIPTION
NOW NEWLY COLLATED WITH THE
UNIQUE MANUSCRIPT
BRITISH MUSEUM MS. ARUNDEL 57

BY

PAMELA GRADON

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CONTENTS

British Museum MS. Arundel 57, f. 82.a *Frontispiece*

PREFACE vii

NOTE ON THE TEXT ix

TEXT 1

PREFACE

RICHARD MORRIS's E.E.T.S. edition of Dan Michel's *Ayenbite of Inwyt*, first published in 1866, has long been out of print. In this reissue Morris's transcription of the text has been retained except that miscopied forms have been corrected (see Note on the Text). Morris's introduction, notes, and glossarial index, which have been superseded by later work, are omitted, and a new volume of editorial apparatus will be issued by the Society in due course.

The Society is indebted to the Trustees of the British Museum for their permission to reproduce a portion of f. 82.a of B.M. MS. Arundel 57 as the frontispiece plate in this volume.

NOTE ON THE TEXT

SINCE in a photographic reproduction the lineation of the original cannot be disturbed, the corrections to the text have had to be limited to miscopied forms. Thus, at page 4, line 7, .97. a has been corrected to .57. a; at page 7, line 20 *ine* has been corrected to *in*, and so on. Certain types of error which could not be corrected may be summarized as follows:

1. Misplaced or missing stops or virgules, wrong capitalization, and minor inaccuracies of italicization have been ignored. Inconsistencies and inaccuracies in the use of *u* and *v* and *i* and *j* have been ignored, though *th* has been corrected to *þ* and *ȝ* to *y* or vice versa.

2. Morris sometimes tacitly corrects the manuscript reading. Thus at page 43, line 24 for MS. *niede* he reads *mede*, a correction confirmed by the French original. It has not been possible to record the manuscript reading in these cases.

3. Morris prints some but not all of the marginalia. There has been no attempt to complete these.

4. It has not been possible to indicate the numerous manuscript corrections which Morris tacitly incorporates in the text.

April 1965 P. GRADON

AYENBITE OF INWYT.

AUTHOR'S PREFACE.

Aye þe uondi[n]gges of þe dyeule : zay þis þet uolȝeþ. "Zuete iesu þin holy blod / þet þou sseddest ane þe rod / uor me and uor mankende: Ich bidde þe hit by my sseld / auoreye þe wycked uend: al to mi lyues ende . zuo by hit."

Þis boc is dan Michelis of Northgate / y-write an englis of his oȝene hand. Þet hatte: Ayenbyte of inwyt. And is of þe bochouse of saynt Austines of Canterberi . mid þe lettres : C : C :

: M : C : C :

Holy archan[g]le Michael.
Saynt gabriel . and Raphael.
Ye brenge me to þo castel.
Þer alle zaulen vareþ wel.

Lhord ihesu almiȝti kyng . þet madest / and lokest alle þyng.
Me þet am þi makying: to þine blisse me þou bryng. Amen.

Blind . and dyaf . and alsuo domb. Of zeuenty yer al uol rond.
Ne ssolle by draȝe to þe grond: Vor peny / uor Mark / ne uor pond.

TABLE OF CONTENTS.

Þise byeþ þe capiteles of þe boc uolȝinde / And byeþ y-wryte to vynde y-redliche / by þe tellynge of algorisme / ine huyche leave of þe boc þet hy by. And ine huyche half of þe lyeaue be tuaye lettres of þe abece. Þet is to wytene .A. and .b. .A. betocneþ þe uerste half of . þe leave .b. þe oþerhalf.

Þe uore-speche of þise boc uolȝynde .1. a.
Þe uerste godes heste .1. a.
Þe oþer godes heste .1. a.
Þe þridde godes heste .1. a.
Þe uerþe godes heste .1. b.
Þe vifte godes heste .1. b.
Þe zyxte godes heste .2. a.
Þe zeuende godes heste .2. a.
Þe eȝtende godes heste .2. a.
Þe neȝende godes heste .2. b.
Þe tende godes heste .2. b.
Þe tuelf articles of þe cristene beleaue .2. b.
Of þe sseawynge þet sayn Ion þe godspellere yzeȝ .3. b.
Þe toknen of þe heaueden of þe beste .3. b.
Þet uerste heaued of þe beste .4. a.
Hou me ssel to dele / þe zeue boȝes of prede .4. b.
Þe oþer boȝ of prede .5. a.
Þe þridde boȝ of prede .5. b.
Þe verþe boȝ of prede .6. a.
Þe vifte boȝ of prede .6. a.
Þe zixte boȝ of prede .7. a.
Þe zeuende boȝ of prede .7. a.
Þet oþer heaued of þe beste of helle .7. a.
Þet þridde heaued of þe queade beste .8. a.
Þe uerþe heaued of þe queade beste .8. b.
Þe vyfte heaued of þe queade beste .9. b.
Þe oþer boȝ of couaitise .10. b.
Þe þridde boȝ of auarice .10. b.
Þe verþe boȝ of auarice .11. a.
Þe vyfte boȝ of auarice .11. b.
Þe zixte boȝ of auarice .11. b.
Þe zeuende boȝ of auarice .12. a.
Þe eȝtinde boȝ of auarice .12. b.
Þe neȝende boȝ of auarice .12. b.
Þe tende boȝ of auarice .12. b.
Þe zyxte heaued of þe beste .13. a.
Þe zeuende heaued of þe queade beste .14. a.
Of þe zenne of yelpinge .17. a.
Leazinges .18. a.
Of þe zenne of lyeȝynge .18. b.
Cheaste .19. a.
Of grochinge .19. b.
Of wyþstondynge .20. a.
Vor to lyerny sterue .20. b.
Hou me ssel knawe guod and kuead .22. b.
Of tymlyche guodes .22. b.
Of þe lesse guodes .23. a.
Of þe zoþe guodes .23. b.
Of þri maneres of guode .23. b.
Of uirtue .23. b.
Of wyt / and of clergye .24. a.
Myȝte .25. a.
Vrydom .25. b.
Noblesse .26. a.
Gentyl guod .26. b.
Of tuo lostuolle guodes .27. a.
Of virtue more specialliche .28. a.
Of þri þinges nyeduolle / to þe erþe .28. b.
Þe uore-speche of þe holy pater noster .29. b.

Hyer begynþ þet holy pa*ter* nos-ter[1] .30. a.
þe uerste bene of þe holy pa*ter* nos*ter* .31. b.
þe oþre bene of þe holy pa*ter* nos*ter* .32. b.
þe þridde bene of þe holy pa*ter* nos*ter* .33. a.
þe uerþe bene of þe holy pa*ter* nos*ter* .33. a.
þe vifte bene of þe holy pa*ter* nos*ter* .34. a.
þe zixte bene of þe holy pa*ter* nos*ter* .35. a.
þe zeuende bene of þe holy pa*ter* nos*ter* .35. b.
þe zeue yefþes of þe holy gost .36. a.
Hueruore hy byeþ y-cleped yefþes .36. b.
Hueruore hy byeþ y-cleped yefþe of þe holy gost .36. b.
Hueruore is man y-borȝe .37. a.
Of þe þri uerste uirtues .37. b.
Of þe uour u*ir*tues cardinales.
Of þe office of þe uour u*ir*tues .38. a.
Temperance .38. a.
Stre[n]gþe .38. a.
Riȝ[t]uolnesse .38. a.
Of þe yefþe of drede .38. b.
Hou myldenesse wext ine herte .39. b.
Of þe stapes of Myldenesse .40. a.
Of þe zeue boȝes of Myldenesse .41. a.
þe oþer boȝ of Mildenesse .41. b.
Of Milde herte .41. b.
þe uerþe boȝ of Mildenesse .42. b.
þe vifte boȝ of Mildenesse .42. b.
Of boȝsamnesse .43. a.
þe zixte boȝ of Mildenesse .43. b.
þe zeuende boȝ of Mildenesse .44. a.
Of þe u*ir*tue of loue .44. b.
þe boȝes of louerede .45. a.
þe uerste stape of riȝtuolnesse .46. b.
þe oþer stape of riȝtuolnesse .47. b.
þe þridde stape of riȝtuolnesse .48. a.
þe uerþe stape of riȝtuolnesse .48. a.
þe vifte stape of riȝtuolnesse .48. b.
þe zixte stape of riȝtuolnesse .48. b.
þe zeuende stape of riȝtuolnesse .49. a.
Of þe boȝes of riȝtuolnesse .49. b.
Of þe yefþe of stre[n]gþe .50. a.
þe todelinge of u*ir*tues .51. a.
þe oþer stape of prouesse .51. b.
þe þridde stape of prouesse .51. b.
þe verþe stape of prouesse .51. b.
þe vifte stape of prouesse .52. a.
þe zixte stape of prouesse .52. a.
þe boȝes of prouesse .52. b.

[1] MS. nos*ter*er.

þe uerste viȝt .53. a.
Of þe uorþenchinge of þe king dauiþ .53. a.
Of ssryfte .53. b.
Of ynoȝbote .56. a.
Of þe yefþe of red/ and of u*ir*tue of m*er*ci .57. a.
Of þe guodes of elmesse .60. a.
þe yefþe of onderstondi[*n*]ge . and of þe u*ir*tue of chasteté .62. a.
Of þe zeue stapes of chasteté .63. a.
þe zeue boȝes of chasteté .68. b.
þe vifte boȝ of chasteté .70. b.
Hyer lyþ a tale .74. b.
Of þe yefþe of wysdome. Of þe u*ir*tue of t*emper*ance. And of sobrete .76. b.
Of þe stapes of sobrete .79. a.
Pat*er* nost*er* . Aue maria . Credo .82. a.
Vor to ssake a-way heuinesse an drede .82. b.
Huet is betuene man and best .84. b.

.I.

þE UORE-SPECHE.

Prologue.

[Fol. 1. a.]

Almiȝti god / yaf ten hestes / ine þe laȝe of iewes / þet Moyses onderuing / ine þe helle of Synay / ine tuo tables of ston / þet were i-write / mid godes vingre . and him-zelf / efter his beringe / ine his spelle / het hise healde / and loki / to ech man / þet wile by y-borȝe . and huo þet agelt / ine enie of þe ilke hestes : him ssel þerof uor-þenche / and him ssriue / and bidde god merci / yef he wyle by yborȝe.

God gave Moses Ten Behests, written upon two tables of stone.

Whoso breaketh these behests let him repent thereof.

þis boc is ywrite /.[1]
uor englisse men, þet hi wyte /
hou hi ssolle ham-zelue ssriue,
and maki ham klene / ine þise liue.
þis boc hatte huo þet writ /
AYENBITE OF INWYT.
auerst byeþ / þe hestes ten /
þet loki ssolle alle men.

This book is written for Englishmen, that they may know how to shrive and cleanse them in this life.

This book is named by its author Ayen-bite of Inwyt (Remorse of Conscience).
First are the Ten Behests that all men should keep.

þE UERSTE GODES HESTE.

The First Commandment,

þe uerste heste þet god made / and het : is þis. "þou ne sselt habbe / uele godes." þet is to zigge / "þou ne sselt habbe god / bote me . ne worssipie / ne serui. And þou ne sselt do þine hope / bote ine me." Vor þe ilke / þet deþ his hope / heȝliche ine ssepþe : zeneȝeþ dyadliche . and deþ aye þise heste. Zuiche byeþ þe ilke / þet

[1] *The following lines are written continuously as prose in the MS.*

worssipeþ þe momenes . and makeþ hire god / of sseppe / huich þet hit by.

against which they sin who too much love their goods (wealth).

Aye þise heste / zeneȝeþ þo / þet to moche / louieþ hire guod. gold . oþer zeluer . oþer oþre þinges erþliche. Huo þet / ine þise þinges ageltеþ: zetteþ zuo moche hire herte / and hire hope: þet hi uoryeteþ / hire ssepere . an leteþ him / þet alle þise guodes ham lenþ. And þeruore / hi ssolden him serui / and þonki / and toppe alle þinges / louie / and worssipie / alzuo þe tekþ / þis uerste heste.

ÞE OÞER GODES HESTE.

The Second Commandment.

Þe oþer heste / ys þellich. " þou ne sselt nime / godes name: in ydel." þet is to zigge: " þou ne sselt zuerie / uor naȝt / and wyþ-oute guode scele." þet oure lhord him-zelf / ous uorbyet / ine his spelle. þet me ne zuerie / ne by þe heuene / ne by þe erþe/ ne by oþre sseppe.

Swear not except for judgment, or other good cause.

þaȝles ine guode skele / me may zuerie / wyþ-oute zenne. ase ine dome / huer me okseþ / oþ[er] / of zoþe. oþer out of dome / in oþre guode skele. and clenliche / and skel-uolliche. Ine non oþre manyere / ne is no riȝt to zuerie. And þeruore / huo þet zuereþ wyþ-oute skele / þane name of oure lhorde / and uor naȝt: yef he zuereþ uals / be his wytinde: he him uorzuerþ. and deþ / to ayans / þise heste. and zuerþ dyadliche. uor he zuerþ / ayens inwyt. þet is to onderstonde / huanne he him

Swearing lightly is evil;

uorzuerþ / be þoȝte / and be longe þenchinge. Ac þe ilke þet zuereþ zoþ / be his wytinde / and alneway uor naȝt. oþer uor some skele kueade / naȝt kueadliche / ake liȝtliche / and wyþ-oute sclondre: zuereþ liȝtliche. þaȝles þe wone / is kueaduol / and may wel wende / to zenne dyadliche / bote yef him ne loki. Ac þe ilke /

swearing hideously is deadly sin.

þet zuereþ hidousliche be god / oþer by his halȝen / and him to-breȝþ / and zayþ him sclondres / þet ne byeþ naȝt to zigge: þe ilke zeneȝeþ dyadliche. Ne he ne mav

habbe skele: þet he him moȝe excusi. And þe ilke þet mest him woneþ to zuerie: mest zeneȝeþ.

ÞE ÞRIDDE GODES HESTE.

The Third Commandment.

Þe þridde heste / is þellich. "Loke / þet þou halȝi / þane day / of þe sabat; [Zeterday]," þet is to zigge. [Fol. 1. b.] þou ne sselt do / ine þe daye / of þe sabat [Zeterday] / þine nyedes / ne þine workes / þet þou miȝt do / ine oþre dayes. Ac þou sselt þe resti / uor betere / þe yeme to bidde / and to servi þine ssepere / þet hi*m* restede / þane zeuende day / of workes / þet he hedde ymad ine þe zix dayes beuore. ine huichen he made the worlde / an ordaynede [diȝte.]. Þis heste / uoluelþ gostliche / hi*m* þet lokeþ / be his miȝte: þe pays / of his inwyt / god uor to servi / more holylaker. þa*n*ne þis word / zeterday / þet þe iurie / clepeþ sabat. is ase moche worþ: ase reste.

Rest the seventh day to pray to and serve God.

Saturday or Sabbath means rest.

Þis heste / ne may non loki gostliche: þet by ine inwyt / of dyadliche ze*n*ne. Vor zuich inwyt / ne may by ine reste / þer huyle / þet hi is / ine zuich stat. And ine þe stede / of þe sabat / þet wes straytliche y-loked / in þe yalde laȝe: zet holi cherche / þane sonday / to loky / ine þe newe laȝe. vor oure lhord / aros / uram dyaþe to lyue / þane zonday. An þeruore / me ssel hine loky / and ureþie / zo holyliche / and by ine reste / of workes / ope þe woke. and more of workes / of ze*n*ne. and yeue hi*m* more / to gostliche workes / and to godes seruise /, and þenche / ane his sseppere / and hi*m* bidde / and þonky / of his guode. And huo / þet brekþ þane zonday/ and þe oþre heȝe festes / þet byeþ y-zet to loky / ine holy cherche: zeneȝeþ dyadliche / uor he deþ / aye þe heste of god. to-uore yzed. and of holi cherche / bote yef hit by / uore zome nyede / þet holi cherche g*ra*nteþ. Ac more zeneȝeþ / þe ilke / þet dispendeþ þane zonday / and þe festes ine ze*n*ne / and ine hordom / and in oþre ze*n*nes / aye god. Þise þri hestes / diȝteþ ous / to gode specialliche.

Instead of it, Holy Church sets Sunday in the New Law to be kept holy:

and whoso breaks Sunday and other high feasts, sins deadly,

and worse if he spend them in sin and whoredom.

The Fourth Commandment.

þe uerþe godes heste.

[Fol. 1. b.]

þe uerþe heste / is þellich . " Worþssipe þine uader / and þine moder . uor þu sselt libbe þe lenger ine yerþe." þis heste / ous amonesteþ / þet we ous loky / þet we / ne wreþþi uader / ne moder / wytindeliche . And huo þet onworþeþ / his uader / and his moder / be his wytinde / oþer ham missayþ/ oþer wreþeþ / mid kueade : zeneȝeþ dyadliche / an brekþ þise heste.

Wrath not thy Father or Mother.

We should honour our ghostly fathers and the overlings of Holy Church,

Ine þise ilke heste / is onderstonde / þe worþssipe / þet we ssolle bere / to oure uaderes / gostliche. þet is to ham / þet habbeþ / þe lokingge / ous to teche / and ous to chasti / ase byeþ / þe ouerlinges / of holy cherche. And

who have the care of our souls.

þo þet habbeþ / þe lokinge / of oure zaules / and of oure bodyes. And huo þet nele / bouȝe to ham / þet habbeþ þe lokinge of him / huanne hi techeþ þet guod. þet me is y-hyalde to done : zeneȝeþ kueadliche. and zuych may by / þe onboȝsamnesse : þet hit is / dyadlich zenne.

Disobedience to them is a deadly sin.

The Fifth Commandment.

þe vifte godes heste.

Thou shalt slay no man,

þe vifte heste / is þellich / " þou ne sselt / slaȝe nenne man." þis heste uorbyet / þet non ne ssel / slaȝe oþren / uor a wrekinge . ne uor his guodes . oþer uor oþre wyckede skele . uor þet is zenne dyadlich . þaȝles uor to slaȝe þe misdoeres / riȝt uor to done / and loki / and uor oþre guode skele. hit is guod riȝt / by þe laȝe / to him þet ssel hit do / and y-hyealde is þerto.

neither for vengeance, nor for his goods, for this is deadly sin.
It is right to slay the misdoers.

[Fol. 2. a.]

In this behest is forbidden the sin of hate, wrath, and great ire.
The brother-hater is a man-slayer.

Ine þis heste ys uorbode / zenne of hate / and of wreþe / and of grat ire . Vor alse zayþ / þe writing . þe ilke / þét hateþ his broþer : he is / manslaȝþe / ase to his wylle / and zeneȝeþ dyadliche . and þe ilke / þet bereth lo*n*ge wreþe / ayens oþren . vor zuich wreþe / lo*n*ge y-hyealde / and byuealde ine herte : is ine wreþe / and ine hate : þet is dyadlich ze*n*ne. and aye þise heste. And yet zeneȝeþ he more / þet deþ / oþer porchaceþ / ssame / oþer harm / to oþren : wrongliche. oþer

To bear long wrath against others is a deadly sin.

is ine rede / and ine helpe / uor to do harmi oþren / him to awreke . þaȝles wreþe / oþer onworþnesse / þet geþ liȝtliche / wyþoute greate wille / an willinge / uor to harmi oþren : ne is naȝt dyadlich zenne.

Harm done unwillingly to others is not a deadly sin.

[Fol. 2. a.]

ÞE ZIXTE GODES HESTE.

The Sixth Commandment.

þe zixte heste / is þellich. "þou ne sselt do / non hordom." þet is to zigge / þou ne sselt naȝt wylni uelaȝrede ulesslich / wyþ oþre manne wyf.

Thou shalt do no whoredom, nor desire fleshly fellowship with other men's wives.

Ine þise heste / ous is uorbode / alle zenne of ulesse / þet me clepeþ generalliche / lecherie. þet is on / of þe zeuen dyadliches zennes. þaȝ þer by zome bronches / þet ne byeþ naȝt dyadlich zenne. ase byeþ manie arizinges of vlesse / þet me ne may naȝt al[l]e bevly. and þo me ssel naȝti / and wyþdraȝe / ase moche / ase me may. naȝt uor to norici his / ne porchaci / oþer be to moche mete / oþer drinke / oþer be euele þoȝtes. to longe y-hyealde. oþer be kueade takinges. Vor ine suiche þinges / me may habbe / harm of zaule. Ine þise hestē is uorbode / alle zennen a-ye kende / ine huet manere / hy byeþ y-do / oþer ine his bodie : oþer ine oþren.

This behest forbiddeth lechery, which is one of the deadly sins,

some branches of which, as arisings of the flesh, are not deadly sins.

In this behest are forbidden all sins against kind (nature).

ÞE ZEUENDE GODES HESTE.

The Seventh Commandment.

þe zeuende heste / is þellich. "þou ne sselt do / none þiefþe." þis heste ous uorbyet / to nimene / and of-hyealde / oþre manne þing / huet þet hit by / be wyckede skele / aye þe wyl of him / þet hit oȝþ.

Thou shalt do no theft.

Ine þise heste is uorbode / roberie / þiefþe / stale / and gauel / and bargayn wyþ oþren / uor his oȝen to habbe. And þe ilke / þet deþ / aye þis heste : is yhyalde to yelde. þet he heþ / of oþre manne kueadliche / yef he wot to huam. And yef he not : he is yhyalde / to yeue hit uor godes loue. oþer / to done by þe rede of holi cherche. Vor he þet wyþhalt / oþre manne þing mid wrong / be kueade skele : zeneȝeþ dyadliche : bote

This behest forbiddeth robbery, theft, stealing, usury, bargain.

He that withholdeth other men's things sinneth deadly.

yef he hit yelde / þer ha ssel / yef he hit wot / and moȝe hit do. oþer yef he ne deþ / by þe rede of holy cherche.

The Eighth Commandment. Thou shalt bear no false witness against thine even-Christian. This behest forbiddeth lying and forswearing.

ÞE EȜTENDE GODES HESTE.

þe eȝtende heste / is þellich. "þou ne sselt zigge / none ualse wytnesse / aye þine emcristen."

Ine þise heste / ous ys uorbode / þet we ne lyeȝe / ne ous uorzuerie; ne ine dome / ne wyþoute dome / uor to do harmi þine emc*ri*sten . and þet me ne lede nenne in wytnesse / uor to ampayri his guode los. oþer his g*rac*e / þet he heþ / uor þet is dyadlich z*en*ne. To-ayens þise heste doþ þo / þet misziggeþ guode men / behinde ham / be hire wytinde. and by kueadnesse. þet me clepeþ / þe z*en*ne of det*rac*cion . and þo also / þet herieþ þe kueade / and hire dedes / of hire kueadnesse / and of hire folies ywyte / oþer yzoȝe / oþer yherd . þet is z*en*ne of blondi[*n*]gge / oþer of lozengerie / hua*n*ne me hit zayþ to uore ham. oþer ualshede / oþer lyesinges / hua*n*ne he þet me spekþ of / ne is naȝt p*re*sent. vor alle þos byeþ ualse wytnesses.

Against this behest do those who are guilty of the sins of "detraction,"

and of flattery and of treachery.

[Fol. 2. b.] The Ninth Commandment. Thou shalt not covet thy neighbour's wife.

Thou shalt not consent to do sin with thy body.

ÞE NEȜENDE GODES HESTE.

þe neȝende heste / is þellich. "þou ne sselt naȝt wylni / þine neyȝbores[1] wyf. ne his wylni / ine þine herte." þet is to zigge / þou ne sselt naȝt *con*senti / to do z*en*ne / mid þine bodye.

þis heste uorbyet / to wylni mid wyl of herte / to habbe uelaȝrede ulesslich/ mid alle wyfmen /[2] out of spoushod. And þe kueade tocnen wiþoute / þet byeþ ymad / uor to draȝe z*en*ne / ase byeþ / kueade wordes / of zuyche manere. oþer yefþes / oþer kueade takinges. And þe difference of þise heste / mid þe zixte / aboue yzed : zuo is / þet þe zixte heste uorbyet / þe dede wyþ-oute. ac þis uorbyet / þe g*ran*tinge wyþinne. Vor þe g*ran*tinge / to habbe uelaȝrede ulesslich / mid wyfmen / þet ne is naȝt his be spouse : ys zenne dyadlich / be þe dome /

The difference between the ninth and sixth Commandments. The sixth forbids the outward deed, the ninth forbids the inward consenting.

[1] MS. *neȝybores.* [2] MS. *wyfmem.*

of godes spelle / þet zayþ. "Huo þet ziȝþ ane wyfman / and wylneþ his ine herte: he heþ y-zeneȝed / ine hyre: ine his herte." þet is to zigge: wyþ aperte wylni[*n*]gge / and mid þoȝte.

ÞE TENDE GODES HESTE.

The Tenth Commandment. Thou shalt not desire the thing that is thy neighbour's.

þe tende heste / is þellich. "þou ne sselt naȝt wylni þing / þet is þine nixte." þis heste uorbyet / wyl to habbe oþre ma*n*ne þing / by wyckede scele.

In this behest is forbidden envy, of which comes covetousness, a deadly sin.

Ine þis heste / is uorbode enuie / of oþre ma*n*ne guode. oþer of oþre ma*n*ne *grace*. Vor þe ilke enuie / comþ of kueade couaytise / uor to habbe þet guod / oþer þe ilke *grace*. þet he y-ziȝþ ine oþren. And þe ilke couaytise / hua*n*ne þe *con*sentemen*t* / and þe þoȝtes þerto: is dyadlich ze*n*ne. and aye þise heste. þaȝles / liȝte couaytise / to habbe oþre ma*n*ne þing / by[1] guode scele: ne is no ze*n*ne. and yef þer is / eni kuead arizinge / wyþ-oute wylle / and wyþ-oute *gra*ntinge / to harmi oþren: hit ne is no ze*n*ne. and yef þer is ze*n*ne: hit is liȝt ze*n*ne.

Any evil arising without will is no sin, but if there be sin, it is not deadly but light.

These are the Ten Behests, whereof the three first directeth us to God, the other seven to our neighbour.

þis byeþ þe ten hestes / huer-of þe þri uerste / ous diȝt wel to god. þe oþre zeuen / ous diȝt to oure nixte. þise ten hestes / byeþ to echen / þet heþ scele / and elde / yhyealde to conne / and to done. Vor huo þet deþ þerteyens / be his wytinde: zenȝeþ dyadliche.

ÞE TUELF ARTICLES / OF ÞE CRISTENE BELEAUE.

The Twelve Articles of the Christian Belief.

There are twelve articles of the Christian belief,

"by the tale of the twelve apostles."

The first belongs to the Father, the seven following to the Son, and the remaining four to the Holy Ghost.

þyse byeþ þe tuelf articles / of þe *cri*stene byleue / þat ech man *cri*sten / ssel yleue stedeuestliche. uor oþerlaker / he ne may by yborȝe / huanne he heþ wyt / and scele. And þerof byeth tuelf. by þe tale / of þe tuelf apostles / þet hise zette to hyealde / and to loky / to alle þon/ þet wyleþ by yborȝe. þa*n*ne þe uerste / belongeþ to þe uader. þe zeuende: to þe zone. the uerþe / to þe holi gost. uor þet is þe byginninge / of þe beleaue: yleue ine þe holy t*ri*nite. þet is ine þe uader / and ine

[1] *wy* in MS.

þe zone / and ine þe holy gost. on god / an þri persones. Alle þise articles / byeþ ycontyened ine þe credo. / þet þe tuelf apostles made . huer-of / ech zette his.

The first article (of the Father) was set by St Peter.

þe uerste article. ys þellich. "Ich beleue ine god / þe uader almiȝti / sseppere / of heuene / and of erþe." þis article zette saynte peter.

The second article (of the Son's Godhead) was set by St John.

þe oþer article / belongeþ to þe zone / aze to his godhede / þet is to zigge / þet he is god . and is þellich . "Ich beleue ine yesu crist / oure lhord / godes zone þe uader / in alle þinges / þet belongeþ to þe godhede / an is onlepi þing / mid þe uader : bote of þe persone / þet is oþer / þanne þe persone of þe uader." þis article zette / sayn Ion þe godspellere.

[Fol. 3. a.]

The third article and the fifth treat of the Son's manhood,

of his conception and birth.

þe þridde article / and the vifte / þet uolȝeþ efter / belongeþ to þe zone / ase to þe manhode; þet is to zigge / ase þet he is man dyadlich . þanne mid þe þridde article / is ycontened / þat he wes y-kend / of þe holi gost / and y-bore of þe mayde Marie. þet is to onderstonde / þet he wes y-kend / ine þe Mayde Marie / be þe dede / and by þe uirtu / of þe holi gost / and noþing / of dede / of man. And the mayde Marie / blefte eure mayde / an yhol be-uore / and efter. þis article zette zayn Iacob / sayn Ionnes broþer.

This article was set by Jacob, St James' brother.

The fourth article belongs to his passion,

and was set by St Andrew.

þe uerþe article / belongeþ to his passion . þet is to zigge / þet he þolede dyaþ onder pouns pilate / þet wes paen / and demere / ine þo time / ine ierusalem : by þe romayns. Onder þo demere / wes Iesu crist y-demd / wyþ wrong / to þe biddinge / of þri kueade ieus / and y-do a rode / and dyad / and y-do in-to berieles. þis article zette saynt andreu.

The fifth article treats of the "Harrowing of Hell."

þe vifte article / zuo is / þet ha wente into helle / ofter his dyaþe / uor to draȝe þannes / and to deliuri þe zaules / of þe holi uaderes . and of alle þon / þet uram þe ginni[n]gge / of þe wordle storue / in zoþe guode byleaue / and ine hope / þet hi ssolden by y-borȝe / be him / uor þe zenne / of the uerste manne. Hit behouede / þet alle

wenten / into helle and þere abyde þe guode / ine zikere hope. þet iesu crist / godes zone / ssolde come / his to deliuri / be þet he hedde behote / be his prophetis. And uor þo scele / wolde he / efter his dyaþe / wende in to helle. þet is to onderstonde, / ine þo half / þet were þe halȝen. Naȝt ine þo half: þet were þe uorlorene. þet weren dyade / ine hire zenne / and ine hire misbileue. And þo ne droȝ he naȝt. uor hi byeþ uorlore / uor euremo. þis article / zette saynt philippe.

In hell abode the good, in sure hope of deliverance.

The wicked were left in hell, there to abide for ever.

This article set St Philip.

þe sixte article is / of his arizinge. þet is to wytene. þet þanne þridde day / efter his dyaþe. uor to uoluelle þe writinges: he aros uram dyaþe. to liue. and sseawede him / to his deciples. and ham prouede / his arizinge: ine uele maneres / be uourti daȝes. þis article / zette saynt thomas.

The sixth is of Christ's resurrection,

and was set by St Thomas.

þe zeuende article is. þet þane uourtaȝte day / efter his arizinge / huanne he hedde y-yete / mid his deciples, touore ham / al aperteliche / steaȝ into heuene / þet is aboue / alle ssepþe / þet ys ine heuene / al to godes riȝt half / þe uader / huer he him made. þis article / zette seynt bartholomeu.

The seventh article is, that 40 days after his rising Christ ascended into heaven.

This article set St Bartholomew.

þe eȝtende article is. þet he ssel come / ate daye of dome / to deme þe dyade / and þe libbinde. þe guode / ande þe kueade. and yelde to echen / be þet he heþ of-guo / ine þise wordle. þise byeth þe artikles / þet belongeþ to þe zone. þis article zette seynt Matheu þe godsspellere.

The eighth article is, that he shall come at doomsday to judge quick and dead.

St Matthew set this article.

þe neȝende article / and þe þri laste: belongeþ / to þe holi gost. and is þellich. "Ich beleue / ine þe holi gost." þis article akseþ / þet me leue / þet þe holi gost / is þe yefþe / and þe loue / of þe uader / and of þe zone / huerof comþ / al þe guod of grace. and þet he is / onlepi god / an onlepi þing / mid þe uader / and þe zone / bote þe persone / þet is, oþer / þanne þe persone of þe uader / and / of þe zone. þis article sette / saynt Iacob / zaynte Simones and saynte Iudes broþer.

The ninth article and the three last belong to the Holy Ghost.

The Holy Ghost is the gift and love of the Father and Son.

This article set St Jacob.

[Fol. 3. b.]

þe tende article is þellich. "Ich y-leue holy

The tenth article

treats of the fellowship of saints.

cherch generalliche / and þe mennesse of halȝen" / þet is to zigge : þe uelaȝrede of alle þe halȝen / and of alle þe guode men þet byeþ / and ssolle by. al to þe ende of þe wordle / and weren zeþþe þe ginni[n]gge, to gidere / ine þe byleaue of Iesu crist. And ine þise article / byeþ onderstonde / þe zeue sac*re*mens / þet byeþ ine holy cherche. þet is to wytene. cristninge . *con*ferminge. þe sacrement of þe wyefde. ordre, spoushod. þe holy ssrifte. and þe laste : anoylinge. þis article zette sayn simoun.

In this article are understood the seven sacraments.

This article set St Simon.

The eleventh article is the forgiveness of sins.

þe enlefte is. to leue : þe lesnesse of zenne. þet god yefþ be þe v*ir*tue / of his holi sac*re*mens / þet byeþ ine holi cherche. þis article zette sayn Iude.

St Jude set this article.

The twelfth article is to believe the general rising of the body, and life without end,

and everlasting punishment prepared for the forlorn.

By it we understand that both good and bad shall receive their reward in the body and soul as they have deserved in this life.

þe tuelfte article is . to leue / þe general arizinge of bodye. and þet lif / wyþ-oute ende. þet is þe blisse of paradis. þet god ssel yeve to ham / þet hit habbeþ ofguo / be guode beleaue : and be guode workes. þis article / yefþ to onderstonde / his *contra*rie. þet is / þe pine wyþ-oute ende / þet god heþ agrayþed / to þe uorlorene. þis article / ssel by onderstonde / ine zuyche manere : þet ech / by he guod / by he kued / ssel by ate daye of dome / arered uram dyaþe / to lyue / ine his oȝene bodye / huer he ssel habbe an. and onderuonge his mede / ine bodye / and ine zaule / be þet he heþ ofguo / ine þise liue. an þeruore / ssolle þe guode / at þo daye / ine bodye / and ine zaule / by in lif / wyþ-oute ende. and the kueade : uorlore euremo / ine bodye and ine zaule. þis article zette saynt Maþþi.

This article was set by St Matthew.

Of the vision of St John.

Of þe sseawynge þet seint Ion þe godspellere yzeȝ.

St John saw a beast come out of the sea,

Mi lhord sanyn Ion / ine þe boc / of his sseawyinges. þet is y-cleped / þe apocalipse : zuo zayþ / þet he yzeȝ a best / þet com out of þe ze. wonderliche ydiȝt. and to moche dreduol. Vor þet bodi of þe beste : wes ase lipard. þe uet / weren of bere. þe þrote / of lioun. and hit hedde / zeve heauedes . and ten hornes . and

having a leopard's body, a bear's feet, a lion's throat, and it had seven heads and ten

ope þe ten hornes. ten corounes. And yzeȝ saint Ion. þet þe ilke kueade best / hedde miȝte / of hi*m*-zelve / to viȝte / wyþ þe halȝen / an his to ouercome / and to ouermaistri. þis ilke best / zuo wonderuol / and zuo y-coun*trefeted* / and dreduol : betocneþ / þane dyeuel / þet com out of þe ze / of helle / þet is uol/ of alle zorȝe / and of alle biternesse. þet bodi of þe beste / ase zayþ saynt Ion . zuo wes ylich / to þe lipard . uor þet ase þe lipard / heþ diuers colurs : zuo heþ þe dyeuel diverse maneres / of waytinges / and of contac / uor to gily / an uor to uondi þe uolk. þe uet weren ilich / þe uet of bere. vor alse þe bere / þet heþ þe stre[n]gþe ine þe uet / and ine þe armes / halt strangliche. and bint / þet he heþ / onder his uet / and þet he beclepþ : alsuo deþ þe dyeuel ham / þet he heþ beclept / and ouerþrawe be zenne. þe þrote wes of lion . uor his greate crueleté / þet al wyle uorȝuelze.

horns, surmounted by ten crowns. The wicked beast had might of himself to fight with and overcome the saints.

This beast betokeneth the devil, who cometh out of the sea of hell; his guiles are denoted by the leopard's spots, his strength by the bear's feet,

his cruelty by the lion's throat, for the devil will for-swallow all.

þE TOKNEN OF þE HEAUEDEN OF þE BESTE.

The tokens of the heads of the beast,

[Fol. 4. a.]

þe zeue heauedes / of þe beste of helle : byeþ þe zeuen hauedliche zennes. be huichen / þe dyeuel draȝþ to him / ase al þe wordle. Vor onneaþe yualþ / þet me ne ualþ / in-to þe þrote / of zome : of þe zeue heauedes. And þeruore / zayþ wel saynt Ion : þet hit hedde miȝte / a-ye þe halȝen. vor in erþe / ne ys zuo holi man : þet moȝe / parfitliche be-uly / alle þe maneres of zenne. þet of þise heuedes zeuen comeþ / wyþ-oute special p*r*iuilege of grace / alse hit wes / ine þe mayde Marie / oþer ine zome oþren / be special g*race* / þet he hedde of god. þe ten hornes of þe beste / betokneþ / þe geltes of þe ten hestes / of our lhorde / þet þe dieuel purchaceþ / also moche ase may / by þe zeuen / beuore yzed zennen. þe ten corounes aboue / betokneþ / þe ouercomi*n*ge / þet hit heþ aboue / alle zenuolle / uor þet / he deþ his agelte / ine þe ten hestes.

The seven heads are the seven deadly sins. Every one falls into the throat of some of the seven heads.

None is so holy as to avoid all sins.

The 10 horns betokeneth the guilts of the 10 behests.

The 10 crowns are the 10 victories he hath over sinners.

The first head of the Beast.

þET UERSTE HEAUED OF þE BESTE.

The first head is Pride 2nd Envy, 3rd Anger, 4th Sloth, 5th Covetousness, 6th Gluttony, 7th Lechery.

These are all head-sins, and beginning of all wickedness.

And first we will talk of pride, the first sin,

which was committed by Lucifer,

wherefore he and his angels fell from heaven.

Like him are all that exalt themselves above others.

þet uerste heaued / of þe beste of helle : ys prede. þet oþer / is enuie. þe þridde / wreþe. þe uerþe / sleauþe / þet me clepeþ / ine clergie : accidye. þe vifte / icinge. in cle[r]gie / auarice. oþer couaytise. þe zixte / glotounye. þe zeuende lecherie / oþer luxurie. Of þise zeuen heauedes / comþ ech manere zenne. and þeruore / hi byeþ y-cleped / haued-zennes. uor þet hi byeþ / heaued / of alle kueade / and of alle zennes. and ginninge / of all kueade. be hy dyadliche / be hy uenial. þanne / ech of þe ilke zeuen him to-delþ / ine uele halues. And uerst / we willeþ zigge / of þe zenne of prede / uor þet wes þe uerste zenne / and þe aginninge / of alle kueade. vor prede / brek uerst uelaȝrede / and ordre / huanne liȝtbere þe angel / vor his greate uayrhede / an his greate wyt : wolde by aboue / þe oþre angeles / and him wolde enmi / to god / þet hine zo uayr / an zuo guod : hedde y-mad. And þeruore / he vil uram heuene : and becom dyeuel. and he / and al his uelaȝrede. Hym anlikneþ / alle proude / þet uelaȝrede / and ordre of men / ondeþ / and brekþ / huanne hi wylleþ / by aboue oþren. and more by alozed / and y-preyzed / þanne eni oþer / þet betere byeþ worþ.

The Might of Pride.

þE MYȝTE OF PREDE.

Pride blindeth men,

so that they are beguiled by the devil whether they be high, fair, rich, wise, hardy, or honourable, but especially great lords,

þis zenne of prede / ys to dreduol. uor hi ablent men. zuo þet hi ham-zelve / ne knaweþ / ne ne zyeþ. þet is þe wel strang / and þe wel special ald / to þe dyeule / huer-of he be-gyleþ / þe heȝe men / and þe uayre / and þe riche / and þe wyse / and þe hardi / and þe worþuolle. And generalliche / ech manere of uolk. ac specialliche / þe greate lhordes / zuo þet hy ham zelue / ne knawyþ / ne yzeþ / hire misdedes / ne hire folies / ne hire wyttes. þanne is. hit / þe meste periluse ziknesse / þet is of oþren. Vor-zoþe / he is ine grat peril / to huam /

alle *tri*acle / went in to uenym. Also deþ techinge / and chastisement / to þe proude. Vor þe more / þet me him wy[þ]nimþ / and blameþ / and chasteþ : þe more / he him wreþeþ. and þe more him wereþ.

to whom teaching and chastisement profiteth not.

Prede / is þe dyeules oȝe doȝter / þet heþ / grat del / ine his kende. Prede werreþ wyþ god / of his guode. and god / þrauþ doun prede / and werreþ wiþ him. Prede / is king / of wyckede þeawes. Hy is þe lioun / þet al uorzueleþ. Prede astruþ / alle þe guodes / an alle þe *grac*es / and alle þe guode workes / þet byeþ ine manne. Vor prede / makeþ of elmesse / zenne. and of u*ir*tues / vices. and of guode workes / huer-of me ssolde begge heuene : makeþ wynne helle.

Pride is the devil's own daughter, and wars against God. It is king of wicked practices. She is the lion that devours all.

[Fol. 4. b.]

þis zenne / is þe uerste / þet asayleþ / þane kniȝt / oure Lhord / and hua*n*[1] last let. Vor huanne he heþ / alle oþre kuedes ouercome : þanne hi*m* asayleþ prede / þe st[r]anglaker.

This sin is the first that assailed our Lord, and was the last to abandon him.

HOU ME SSEL TO-DELE ÞE ZEUE BOȜES OF PREDE.

The Seven Boughs of Pride.

þis zenne him to-deleþ / and spret / ine zuo uele deles / þet onneaþe / me may hise telle. Ac zeuen *pr*incipals doles / þer byeþ. þet byeþ / ase zeue boȝes / þet guoþ out / and byeþ y-bore / of ane wyckede rote.

þanne / þe uerste boȝ of prede : is / ontreuþe. þe oþer : onworþhede. þe þridde : ouerwenin*g*e. þet we[2] clepeþ / presumcion. þe uerþe : folebayrie. þet we[2] clepieþ / ambicion. þe vifte : ydele blisse. þe zixte : ypocrisie. þe zeuende : wyckede drede. To þise zeue diȝtinges / belongeþ alle þe zennes / þet byþ y-bore of prede. Ac ech of þise zeue boȝes / heþ uele smale tuyegges.

I. Untruth,
II. Despite,
III. Presumption,
IV. Ambition,
V. Idle-bliss,
VI. Hypocrisy,
VII. Wicked dread.

þe uerste boȝ of prede / þet is / ontreuþe. he him to-deleþ / in þri little boȝes. huer-of þe uerste / is kuead. þo oþer : worse. þe þridde / alþerworst. þe on is voulhede. þe oþer : wodhede. þe þridde : renoyrye. Voulhede : generalliche / is ine eche zenne. vor no zenne / ne is / wyþ-oute uoulhede. and zuo beginneþ / alle

The three twigs of Untruth.
I. Foulhood,
II. Foolishness,
III. Apostasy.

I. Foulhood

[1] hua*m*? [2] *me*?

zennes / be voulhede. Ac þe uoulhede / þet we spekeþ of hier specialiche / þet comþ of prede. and is a manyere / of ontreuþe : is a vice / þet is y-cleped / ine clergie : ing*ra*titude / þet is uoryeti[*n*]ge of god / and of his guodes. þet me ne þonkeþ him naȝt / ase me ssolde do. ne him ne yeldeþ þonkes / of his guodes / þet he ous heþ ydo.

or Ingratitude is to forget God and his gifts.

He is a great villain that never return thanks for kindness received.

Vor-zoþe he is wel vileyn / and ontrewe / auoreye his lhord / þet alle guod / him heþ y-do. and him ne þonkeþ / ac uoryet : and yelt him / kuead uor guod. and vileynye / uor corteysye. þe ilke vileynye / deþ man to god / huanne he / ne beþengþ him naȝt / of þe guodes / þet God him heþ y-do / and him deþ alneway. and naȝt him þonkeþ / ac raþre him / ofte werreþ / ine þet / þet he useþ kueadliche / and aye godes wil.

Such villany do those who do not thank God,

but use his gifts badly,

þet is wel grat vileynie / ase me þingþ / þet grat guodnesses / onderua[*n*]gþ / and ne dayneþ naȝt / to zigge : grát þank. And yet hit is more grat : huanne / me him uorzaȝþ / oþer huanne / me hi*m* uoryet. ac þe ilke / is to grat : huanne echedaye / onderuangþ þe guodnesses : and echedaye / yelt kuead / uor guod.

and each day return evil for good.

We have no gifts but what God has given us, be they of nature, of fortune, or of grace.

þe ilke / þet þanne wel þengþ / and ofte lokede / to þe guodes / þet god him heþ ido / and deþ alneway : and þet no guod / he ne heþ : þet god ne heþ / hit him y-yeve. ne guodes of kende : ase uayrhede. and helþe. an strengþe of bodye. an sleȝþe. and naturel wyt / auoreye þe zaule. ne guodes of auenture. ase richesses. worssipe. and heȝnesse. ne guodes of grace. ase byþ u*ir*tues. and guode workes. wel ssolde he þonki god : of alle his guode. vor guodnesse : oþer akseþ.

Let us thank God for all his gifts to us.

II. Folly or madness.
The man is out of his wits,

[Fol. 5. a.]

who misuses his lord's goods whereof behoveth him yield account,

þe oþer / ontreuþe. þet comþ of prede : is wodhede. me halt ane man wod. þet is out of his wytte / ine huam : skele is miswent. þanne wext ariȝt / þe ilke fol. and miswent. and wel yzed / wod. þet wytindeliche / and hardiliche / þe guodes / þet ne byeþ naȝt his. ake byeþ. his lhordes guodes. huer-of / him behoueþ / straitliche / yelde rekeninge / and scele. þet is to

wytene / þe guodes / of suo *grat* pris / and þe timliche guodes / þet he heþ / ine lokinge. þe u*ir*tues of þe bodie / and þe þoȝtes / and þe *con*senteine*ns* / and þe willes of þe zaule / wasteþ / and despendeþ / ine folyes / and ine outrages / to-uore þe eȝen / of his lhorde, an hi*m* ne poruayþ / of his rekeninge. and wel wot / þet rekeni him behoueþ. and ne wot / huanne. ne þane day. ne þe oure. Zuych folie / is wel y-cleped / onwythede. Of zuiche vices / byeþ uolle / þe greate proude men / þet useþ kueadliche / þe greate guodes / þet god ham heþ ylend.

and thinketh not of the day of reckoning.

Of such vices the great proud men are full.

þe þridde ontreuþe þet comþ of prede: ys renayrie. He ys wel renay / þet / þet land þet he halt of his lhorde / deþ in-to þe hond of his uyende. and deþ him manhode. Zuych *zenne* makeþ ech þet zeneȝeþ dyadliche. uor þanne alzo moche ase of him is he deþ manhode to þe dyeule / and becomþ his þrel. and him yelt al þet he halt of god / and bodi / and zaule. and oþre guodes. þet he deþ to þe seruice of. þe dyeule. And alþaȝ he by be his zigginge cristen: 'he renayþ be dede / and ssewe þ þet he ne is naȝt. Ac specialliche ine þri maneres is man ycleped reney. and uals cristen. oþer uor þet he ne beleſþ / þet he ssolde / ase deþ þe bougre: and þe heretike / and þe apostate. þet reneyeþ hire bileaue. Oþer uor þet he agelt þe byleaue þet he byleſþ. Alsuo doþ þe uorzuorene. and þe leȝers of þe byleaue. Oþer beleſþ more þanne he ssolde. ase doþ þe deuines / and þe wichen / and þe charmeresses þet workeþ be þe dyeules crefte. and alle þo þet ine zuyche þinges yleueþ and doþ hire hope: zeneȝeþ dyadliche. Vor alle zuiche þinges byeþ aye þe byleaue. and þeruore his uorbyet holy cherche. Þise byeþ þe manieres of on-treuþe / þet is þe uerste boȝ of prede.

III. Apostasy.

He is an apostate that giveth his lord's land to his enemy,

as doeth he who pays homage to the devil.

Such a one is only Christian in name and not in deeds.

False Christians are those who sin against their belief, as the forsworn, liars, and witches.

Such men sin deadly, for they sin against the belief.

þE OþER BOȝ OF PREDE.

þe oþer boȝ / þet comþ out / of þe stocke / of prede: zuo is onworþnesse [despit] / þet is / wel grat zenne.

The Second Bough of Pride is Despite (Contempt).

And þaȝ hit by zuo / þet no zenne dyadlich / by wiþoute onworþnesse / of god. alneway be þet / þet we spekeþ of onworþhede / hyer specialliche / ine þri maneris / me may zeneȝi / be þise zenne. Oþer uor þet / me ne prayzeþ / oþren ariȝt / ine herte / ase me ssolde. Oþer uor þet / me ne berþ naȝt worssipe / and reuerence: þer þet me ssolde. Oþer uor þet / þet me ne bouȝþ naȝt ariȝt: to ham / þet me ssolde / riȝtuolliche bouȝe.

There are three sorts of this sin. I. Not praising others as they deserve. II. Not to honour and reverence where one should. III. Not to show obedience to those over us.

Nou þench riȝt wel / ine þine herte / hou ofte / þe hest y-do / þe ilke zenne / þet þou hest / ine þine herte: þe ilke / þet more byeþ worþ / þanne þou / onworþest. uor zome graces wyþoute / þet god / þe heþ y-yeve. oþer uor noblesse / oþer uor prowesse. oþer uor richesse. oþer uor wyt. oþer nor uayrhede. oþer uor oþre guodes / huet þet hi by: hueruore / þou þe prayzest / more þanne þe ssoldest. and oþren lesse.

Think how often thou hast dispraised others,

Efterward / þench hou uele ziþe þou hest / litel ybore worþssipe / and reuerence / to ham / þet þou ssoldest. Auerst / to god. and to his moder. and to his haleȝen. and to þe angles of heuene. Vor þer ne is non / to-yans huam / þet þou ne hest agelt / ine onwor[þ]nesse [despit]. oþer be onworþnesse / þet þou hest / ofte ziþes / euele / and wroþe / y-loked hire festes.

how thou hast failed in giving due honour to God, to His mother, to His saints, and His angels,

[Fol. 5. b.]

Efter þan þench / hou uele ziþe / þou hest misserued oure lhord Jesu crist. oþer ine þet / þet þou ne hest naȝt bleþeliche / y-hyerd his seruise. ne y-zed his benes. ne yhyerd sermons. and huanne þe ssoldest / yhere his messe / oþer his sermon / at cherche: þou iangledest / and bourdedest / to-uor god. and ine þet / þu bere him / litel worþssipe.

and how many times thou hast badly served our Lord Jesus Christ, in not hearing sermons,

and in jangling and jesting at mass.

Efterward / hou þou hest uelezipe / litel ybore worþssipe. to þe bodye / of Jesu crist / þanne þou hit yzeȝe. oþer þanne / þou hit onderuinge. ine þet / þet þou nere naȝt / digneliche y-diȝt / be ssriþe. and by vorþenchinge. Oþer be auenture / þet wors is: þet þou hit

Think too how little honour thou hast shown to the body of Christ when thou sawest or receivedst it,

not having prepared for it

onderuinge ine dyadlich zenne / be þine wytinde / þet is grat onworþnesse. [despit.]

beforehand by shrift and repentance.

Efterward / to þine zuete uelaȝe / and to þine / guode lokere / þin angle. þet alneway / þe lokeþ. hou uele ssames / þou hest him y-do / ine þet / þou dedest / þine zennes / beuore him.

Efterward þench / hou uelezibe / þou hest y-by / onboȝsam to þine uader / and to þine moder. and to þan / to huam þou ssoldest bouȝe: and bere honur. Yef þou wylt / ine þise manere / recordy þi lif: þou sselt ysi þet þou hest / more zibe y-zeneȝd / ine zuyche manere / of prede / þet is ycleped / onworþnesse [despit]: þet þou / ne kanst naȝt telle.

Think how often thou hast been disobedient to thy father and mother. If thou wilt thus record thy life, thou shalt see that thou hast sinned more times than thou canst number.

þe iij boȝ of prede.

þe þridde boȝ of prede: is / arrogance. þet me clepeþ / opweninge / oþer opniminge. þanne þe man / wenþ more / of him-zelue / þanne he ssolde. þet ys to zigge: þet wenþ by / more worþ: þanne he by. oþer more may: þanne he moȝe. oþer more conne: þanne he can. oþer wenþ by more worþ. oþer more moȝe. oþer more conne: þanne eny oþer. þis zenne / is þe strengþe / of þe dyeule. vor he lokeþ / and norisseþ / alle þe greate gostliche zennes. þis zenne him sseaweþ / ine uele maneres, oþer be dede / oþer be speche. ac nameliche / ine zix maneres. þet is to wytene / ine onlepihede. uor þe proude / and þe ouerwenere / weneþ more by worþ / oþer conne: more þanne enie oþre. and ne dayneþ naȝt do / ase oþre / þet more byeþ worþ / þanne he by. ac raþre / wile by / onlepi ine his dedes. þet is þe uerste zenne / be huam ouerweninge is ine dede.

The third Bough of Pride is Arrogance, or Upweening. A man is guilty of this when he thinketh too much of himself, and less of others.

This sin nourisheth all the great spiritual sins. This sin showeth itself in six ways.

I. Singularity. The proud and the overweener will not deign to do as others.

þe oþer is / fol niminge / of greate spendinge. þet me clepeþ prodigalité. huanne he deþ to moche despense. oþer / of his oȝen: oþer / of oþre manne: uor to by / y-praysed. and þeruore / þet me him hyalde / þe more large / and þe more corteys.

II. Prodigality. This is a foolish spending of money, in order to be praised and held the more liberal and courteous.

III. False Strife. This is to support a thing we know to be wrong.

þe þridde kuead / þet comþ of ouerweninge: ys fole opniminge of uals strif. ase zayþ / Salomon. þet is to zigge. huo þet mimþ / a uals strif anhand / and wot wel / þet hit is uals. and hit uolȝeþ.

IV. Boasting (Yelping). The boaster is the Cuckoo, he can only sing of himself.

[Fol. 6. a.]

This sin is seen in those who yelpeth of their own wit, descent, works, or prowess.

He sinneth doubly who pays others to extol him, and to lie and boast of his nobleness.

þe uerþe tuyg / of þe ilke boȝe / huer-by / þe proude / sseaweþ prede / of his herte: is yelpingge. þet is / wel uoul zenne / and to god: an to þe wordle. þe yelpere is þe cockou. þet ne kan / naȝt zinge / bote of him-zelue: þis zenne is ybounde ine þan / þet be his oȝene mouþe / him yelpþ. oþer of his wytte. oþer of his kenne. oþer of his workes. oþer of his prouesse. Ac he him dobleþ ine ham / þet þe yelpere / and þe lozeniour / zecheþ / and redeþ / and yefþ ham of his / uor ham to praysi. and uor to zigge of ham: þet hi / ne dorre naȝt zigge. and uor to lyeȝe of ham: and te grede hare noblesse.

V. Scorn. This is the wont of the proud, who scorn good men and those they see living aright.

By their evil tongues they prevent much folk from doing well.

þe vifte out-kestinge / of þe ilke stocke / is scorn. Vor þet is þe wone / of þe proude: ouer-wen[er]e / þet him ne is naȝt ynoȝ / to onworþi / ine his herte / þe oþre. þet ne habbeþ naȝt / þe graces / þet he wenþ habbe. ac makeþ / his bisemers / and his scornes. and þet wors is: bisemereþ and scorneþ þe guode men. and of ham / þet he yziȝþ / wende to guode. þet is wel grat zenne. and wel dreduol. Ac / uor hire euele tongen: hi miswendeþ / moche uolk / to done wel.

VI. Opposition (Withstanding). The proud overweener will not endure opposition, chastening, or advice.

This sin is a perilous sickness, since all medicines turn into venom.

þe zixte kestinge out / of the ilke boȝe: is wyþstondinge. þet is / huanne þe man wyþstant / to alle ham: þet guod / him wolde. Vor þe proude / ouerwenere: yef me him wiþnimþ: he him defendeþ. yef me him chasteþ: he is wroþ. yef me him wel ret. he ne lefþ nenne / bote his oȝene wyt. Hit is a perilous ziknesse / þet ne may naȝt þolye: þet me him take. and to þan / þet alle medicines: went in to uenim.

þe iiij. boȝ of prede.

The Fourth Bough of Pride is Foul Desire (Ambition).

þe uerþe boȝ of prede / is fole wylninge. þet me clepeþ / ine clergie: ambicion. þet is / kuead wilninge

heȝe to cliue. þis *zenne* / is þe dyeules pa*nne* / of helle. huerinne / he makeþ his sriinges. þes boȝ hi*m* spret / ine uele manyeres / ariȝthalf / and alefthalf. Vor þe ilke / þet wylneþ / heȝe to cliue: to zome / ha wyle queme. and þerof wexeþ / uele zennes: ase ariȝthalf. þet is to wytene: loze*n*gerie. simulacion. folliche yeue: uor þet me ssel hi*m* hyealde / corteys / and large. To oþren / ha wyle harmy. and þerof comþ þe ze*n*ne / alefthalf. ase to miszigge / to ham / þet he wyle harmi: hi*m* uor to anheȝi. and hi*m* arereþ blame / and wylneþ / þane dyaþ / of þan / þet halt / þet he wenþ come to / and hezuykynges. and euel red; *con*spiracious. strif. and uele oþre ze*n*nes / þet wexeþ / of þise queade boȝe.

This sin is the devil's pan of hell. This bough spreadeth right and left.

On the one side it appears in flattery and simulation,

on the other in slander

and evil will;

in deceit, treachery, bad advice, conspiracy, and strife.

þE V. BOȝ OF PREDE.

þe uifte boȝ of prede / is ydele blisse. þet is / fole / likinge / of fole heryinge. þa*n*ne he uelþ / ine his herte wytindeliche / of þet he is / oþer wenþ by. yhered / of zome þinge / þet he heþ ine him / oþer wenþ habbe. and wyle by yhered. þerof / huerof / he ssolde herie god. And þeruore / ydeleblisse / benimþ god / and stelþ / þet his is. Vor of alle oure guodes: he ssel habbe þe worþssipe / and þe heryinge. and we / þe wynny[*n*]gge.

The Fifth Bough of Pride is Vanity (Idle-bliss). He that loves to be praised,

robbeth God and stealeth that which is His; for of all our goods He shall have the worship and honour, and we the use of them.

Ydeleblisse: is þe grete wynd / þet þrauþ doun / þe greate tours / and þe heȝe steples / and þe greate beches / ine wodes / þrauþ to grounde. an þe greate helles / makeþ to resye. þet byeþ / þe heȝe men / and þet byeþ / mest worþ. þet is þe dyeules peni / huermide he bayþ / alle þe uayre pane-worþes / ine the markatte / of þise wordle / þet byeþ / þe guode workes. And uor þet / þer byeþ / þri manere of guodes / þet man heþ of god. and þet þe dyeuel / wyle begge / mid his pans: þeruore / hi*m* to-delþ þis boȝ / ine þri manere / smale boȝes / huer-of wexeþ / ech manere ze*n*ne / þet no clerek / ne kan telle. þe ilke þri manere guodes / þet

Idle-bliss is a great wind throwing down great towers, high temples, and great beeches in woods.

It is the devil's penny wherewith he buyeth good works.

[Fol. 6. b.]

It spreadeth into three small boughs.

The goods that we have of God are, 1. goods of nature, 2. goods of fortune, 3. goods of grace. The kindly goods are those pertaining to the body or the soul. The bodily goods are health, beauty, strength, prowess, nobility, good tongue, and good discourse. The spiritual goods are clear and subtle wit and a good understanding. For all these gifts we ought to thank God. Nevertheless the proud selleth them to the devil for the false penny of idle-bliss.

men heþ of god. byeþ / þe guodes of kende. þe guodes of hap. þe guodes of *grace*. þe kendeliche guodes / byeþ þo / þet me clepeþ / by kende. oþer / aye þet body : oþer / aye þe zaule. Auorye þet bodi : ase helþe. uayrhede. strengþe. prouesse. noblesse. guode tonge. guode rearde. Auorye þe zaule : ase clier wyt. wel uor to understonde. and sotil wyt / wel uor to vynde / guode onderstondinge : wel to ofhealde. And þe u*ir*tues of kende / huerby / som ys kendeliche : more þa*n*ne oþer. oþer larger / oþer milder / oþer *gra*ciouser. oþer atempres. and wel y-ordayned. Of alle þise yefþes. me ssel þonki god / and serui / uor þet hi comeþ alle of hi*m*. þazles þe proude / hise zelþ to þe dyeule / uor þane ualsne peny / of ydele[1] blisse. and werreþ ofte god / of alle his guodes. huer-of / he ssolde þonki god. And huo þet nimþ wel yeme / ine alle þise guodes of kende / þet ich habbe / ssortliche y-tald : by hit ze*n*ne / be ydele blisse / ine to uele maneres / þet / ech may betere y-zy / yne hi*m*-zelue / yef he wyle / wel studie : þet oþre ne conne hi*m* zigge.

The goods of fortune (hap) are highness, riches, delights, prosperity. When the lady of fortune turns her wheel to man, then bloweth to him all the twelve winds of Idle-bliss,

and in his prosperity he thinks of his dignity, prosperity, riches, lusts, fellowship, his fair household, his manners, his ridings, and abundance of fair robes;

to the decking of his house, and to his ease;

þe guodes of hap : byeþ hezznesses. richesses. delices. and p*r*osperites. huerof me þengþ / in uele maneres. Vor huanne þe lheuedi of hap / heþ hire huezzel y-went. to þe manne / and arered. and yzet to þe hezþe of hare huezzel / ase [þe][2] melle to þe wynde. and þere hezze y-cliuc. þere blaweþ / alle þe tuelf wyndes : of ydele blisse. Vor huanne þe ilke / þet is zuo hezze arise / ine prosperité / þengþ in his herte / uerst / to þe digneté. efterward / to his prosperité. efterþan / to his richesses. efterward / to his lostes / þet his body heþ. efterþan / to þe greate uelazrede / þet him uolzeþ. efterward / to þe uayre mayné / þet hi*m* serueþ. efterþan / to his uayre maneres. efterward / to his uaire ridinges. efte[r]ward / to þe plenté / of uayre robes. efterþan / to þe dizzinge / of his house / wyþ eyse of loste / and oþre manere har-

[1] MS. *ydelele*. [2] þe is incorrectly erased in MS.

neys / þet zuo moche is uayr / and noble. efterward / to þe greate presens / and to þe greate festes / þet me hi*m* makeþ oueral. efterþan / to his guode los / and to his prayzinges / þet oueral uleþ. þus hi*m* ioisseþ and hi*m* glorifieþ þe wreche / ine his herte. zuo þet he not / huer he ys. þise byeþ þe yefþes / þet comeþ of ydele blisse, þet is to wytene xij. maneres of uondinge of ydele blisse. þet habbeþ þo: ine heȝ stat, oþer ine þe wordle. oþer ine religion. oþer clerk. oþer lewed.

to great feasts, and to his good fame.

Then he so rejoiceth and glorifieth that he knoweth not where he is.

þe guodes of grace. byeþ uirtues / and guode workes. And aye þise guodes / ofte blauþ þe stranglaker / ydele blisse. and ofte uelþ þe greatte traues / and þe heȝeste. þet byeþ / þe meste guode men. And sselt y-wyte / þet yne u*ir*tues / and ine guode workes: uondeþ þe dyeuel / be ydele blisse / ine þri maneres. þe on / zuo is / ine herte / wyþinne / hua*n*ne me yherþ / of þe guodes / þet me deþ / p*ri*ueliche. ase of benes. oþer / of priué workes. and wenþ þe man / by betere mid god: þa*n*ne he by. þe oþer / zuo ys / hua*n*ne he heþ / ane fole blisse ine hi*m* / of þet / he yherþ / oþer y-ziȝþ / of his guode namecoþhede. and þet he is ypraysed. and y-hyealde uor guod man. þe þridde zuo is / hua*n*ne he wilneþ / and zekþ / and porchaceþ los / and namecouþhede. and ine zuiche onderstondinge / deþ his guodes / naȝt uor god p*roper*liche: ac uor þe wordle.

The goods of grace are virtues and good works:

these the devil trieth in three ways.

[Fol. 7. a.]

1st. He makes man think himself better with God than he is.

2nd. He causes him to be pleased at hearing himself praised as a good man.

3rd. He makes him desire and seek a good name not for God's sake, but for the world's.

þE ZIXTE BOȝ OF PREDE.

þe zixte boȝ of prede: is ypoc*ri*sye. þet is a ze*n*ne / þet makeþ to ssewy / þe guod wyþ-oute / þet ne is naȝt / wyþ-inne. þa*n*ne byeþ þo / ypoc*ri*tes / þet makeþ ham guode men / and ne byeþ naȝt. þet makeþ more strengþe / to habbe þane name of guod man: þa*n*ne þe zoþnesse: and þe holinesse. And þis hire todelþ / ine þry. Vor þer is / an ypoc*ri*sye / uoul. and anoþre / fole. and þe þridde / sotil. þo byeþ / uoule ypoc*ri*tes / þet doþ / hyre uoulhedes / ine halkes: And

The Sixth Bough of Pride is Hypocrisy.

Those are hypocrites who pretend to be good men but are not truly so.

There are three kinds of hypocrisy, foul, foolish, and subtle.

Those are foul hypocrites who do their foul deeds in corners;

and such men our Lord compares to painted and gilded sepulchres.

The foolish hypocrites keep the body chaste, so as to be esteemed of men; thus they make false money out of good metal.

The subtle hypocrites aspire to dignities, and hide their evil disposition,

but when they gain their positions they discover themselves in their true colours,

and exhibit their pride, avarice, and malice.

ssea weþ ham guode / to-uore þe uolke. Zuiche clepeþ / oure lhord: berieles ypeynt. and y-gelt. þo byeþ / fole ypocrites / þet ynoȝ ham lokeþ klenliche / to þe bodye / and doþ manie penonces / an guode. principalliche: uor þe los / of þe wordle. uor þet / me halt ham / guode men. þo byeþ wel foles. uor / of guod metal: hy makeþ / uaise moneye. þo byeþ ypocrites / sotyls. þet sotilliche / wylleþ heȝe cliue. and steleþ / þe dingnetes / and þe baylyes. Hy doþ / al þet guod man ssel do: zuo þet no man / ne may his knawe / al-huet þanne / þet hi byþ uol wexe / and heȝe ycliue / ine dyngnetes. And þanne / ssewe þ hy þe kueades / þet were / y-hole / and yroted / ine þe herte. þet is to wytene: prede. auarice. malice. and oþre kueade dedes. huer-by me knauþ aperteliche: þet / þet trau / nes neure guod. and þet hit wes / al fayntise / and ypocrisye: al þet he hedde beuore y-ssewed. þeruore / hit is zoþ yzed. "Ne sselt þou neure y-wyte / huet man ys: alhuet he ys / þer he wyle by."

ÞE ZEVENDE BOȜ OF PREDE.

The Seventh Bough of Pride is foul dread and shame, i. e. when one dreadeth the world more than God.

This sin is the daughter of pride, and maketh men to forsake God and please the world.

þe zeuende boȝ / of prede / ys / fol drede / and fole ssame / huane me let / wel to done / uor þe wordle / þet me ne by / yhyealde ypocrite / ne papelard / huer me dret more þe wordle: þanne god. þe ilke ssame / comþ of kueade kuemynge / þet me wyle kueme / þe kueade. And þeruore / is hy doȝter of prede. and þe zeuende boȝ / heȝliche. and makeþ ofte / lete þet guod to done: and do þet kuead / uor to kueme kueadliche to þe wordle.

ÞET OÞER HEAUED / OF ÞE BESTE OF HELLE.

The Second Head of the Beast of Hell.

The second head of the beast is Envy, an adder that poisoneth all. Envy is death's mother, for by the devil's envy death came into the world.

þet oþer heaued / of þe kueade beste: is enuie. þet is þe eddre / þet al / enuenymeþ. Enuie / is moder / to þe dyaþe. vor by þe enuie / of þe dyeule: com dyaþ / to þe wordle / þet is þe zenne / þet mest ariȝt / makeþ man / ilich þe dyeule: his uader. Vor

[Fol. 7. b.]

þe dyeuel / ne hateþ / bote oþres guod. and ne loueþ / bote oþres harm. and zuo deþ / þe enuious. þe enuious / ne may ysy / þet guod of oþren / na*n*more / þa*n*ne þe oule / oþer þe calouwe mous / þe briȝtnesse / of þe zonne. þe ilke ze*n*ne / hi*m* to-delþ / ine þri boȝes / heȝliche. Vor þe ilke ze*n*ne / anuenymeþ / alþeruerst / þe herte / of þe enuious. and efterward / þane mouþ and efterward / þe workes. þe herte of þe enuious / ys enuenymed / and suo miswent. þet he ne may / oþre ma*n*ne guod / yzy / þet hit hi*m* ne uorþingþ / wyþinne þe herte. and demþ kueadliche. and þet he yziȝþ / oþer þet / he yherþ: ni*m*þ hit to kueade wytte / and of al / makeþ his harm. zuo moche / þet to þe herte / of þe enuious / þoȝtes uenimouses / of uals dom / þet me ne hise may telle. Efterward þa*n*ne / þe enuious y-herþ / oþer yzyþ / oþrema*n*ne kued / huet þet hit by / oþer kuead of bodye / ase dyaþ / oþer ziknesse. oþer kuead of auenture [hap]. ase pouerté / oþer aduersité. oþer kuead gostlich / ase hua*n*ne he yherþ / þet zome / þet me hyelde guode men: ys y-blamed / of zome vice. Of þelliche þinges / hi*m* gledeþ ine his herte. Efterward / hua*n*ne he yziȝþ / oþer yherþ / þe guod of oþren. by hyt / guod of kende / oþer guod of hap / oþer guod of *grace* / huerof we habbeþ / aboue yspeke: þa*n*ne hi*m* comþ / a zorȝe to þe herte / þet he ne may by ine reste / ne maky gledness / ne uayr se*m*blant. Nou þou miȝt ysy / þet þe venimouse herte / of þe enuiouse / zeneȝeþ generalliche: ine þri maneres. ine ualse demynges. ine awarȝede gledness. ine worse zorȝes. alsuo he zeneȝeþ by þe mouþe. Vor hit behoueþ / þet zuich wyn / yerne by þe teppe: ase þer is / ine þe tonne. And uor þet / þe herte / wes uol of uenym: hit behoueþ / þet hit lheape / out be þe mouþe. þanne of þe mo[*u*]þe / of þe enuious / comeþ out / þri manere wordes uenimouses. huerof spekþ dauiþ / ine þe sautere. þet "þe mouþ / of þe enuious: is uol of cor-

The envious man dislikes to see the prosperity of other men, just as the owl and bat dislike the brightness of the sun.

This sin is divided into three boughs. It poisons, 1. the heart, 2. the mouth, 3. the works of man.

The envious heart cannot bear to look upon another man's happiness.

When the envious man heareth of another's misfortune, sickness, poverty, &c.,

he rejoiceth in his heart.

So men's happiness or joy cause him to be sorrowful in heart.

Thus the envious heart sinneth in a threefold manner,

1. in false deemings.
2. in wicked gladness.
3. in worse sorrow.

He sinneth also by the mouth, for his heart being full of venom, it leapeth out by the mouth, in the form of cursing,

bitterness, and treachery.

singe / and of biterhede / an of bezuykynge." Of corsynge: uor þe guodes of oþren / he missayþ / and hise lesseþ / alsemoche / ase he may. Of byterhede: uor þe kueades / of oþren / he hise moreþ / and arereþ / be his miȝte. Of bezuykyinge. vor al þet he yziȝþ / oþer yherþ: he went hit to kueade / and hit demþ / ualslyche.

The envious hath three manners of venom in deeds.

Efterward / þe enuious / heþ þri man*e*res / of uenim ine dede: ase he heþ / ine mouþe / and ine herte. uor kende / of þe enuious: is to wiþdraȝe / and uor to destrue / be his miȝte: alle guod / by hit lite / by hit lesse / by hit uoldo.

The envious man is like the basilisk, no greenness may last before him.

Corn has three stages, it is first as in the grass, afterward in ear, afterward it is full of fruit.

þ*a*nne is he / of þe kende / of þe baselycoc. uor no grenhede / ne may yleste / beuore hym. ne in gerse / ne in busse / ne in trauwe. þ*a*nne by þe godspelle: þet corn heþ þri stas.[1] uor hit is uerst ase i*ne* gerse / afterward: ine yere. efterward / is uol of frut / and al ripe. Alzuo þer byeþ zome / þet habbeþ guod ginninge / wel uor to libbe / and to p*ro*fiti / and byeþ ase ine gerze. þe ilke / hi*m* payneþ / þe enuious / uor te kuenche / yef he may. þe oþre byeþ / ase ine yere / þet wel floureþ / ine guode / and p*ro*fiteþ. by hit to god: oþer to þe wordle. and þo rebeleþ / þe enuyous / uor to ssende / and to destrue: be hys myȝte. þe oþre byeþ uol-mad / and ine grat stat / and doþ moche guod / to god / and to þe wordle. Vor þet guode los / to abatye: and hyre guodes to loȝy / þe enuious ag*ra*yþeþ / alle his gynnes. Vor þe more / þet þe guodes byeþ greate: þe more zorȝeþ / þe enuious. þis ze*n*ne / is zuo p*er*ilous: þet onneaþe / me may / come / to riȝte uorþenchinge. Vor þet hi ys *contra*rious / to þe holy goste / þet is welle / of alle guode. And god zayþ / ine his spelle / þet huo þet zeneȝeþ / aye þane holy gost: he ne ssel-neure habbe merci / ine þise wordle / ne ine þe oþre. uor he zeneȝeþ / of his oȝene kueadnesse. and me ssel ine þet / hollyche onderstonde. Vor þer ne is / no ze*n*ne zuo grat: þet god ne uoryefþ / ine þise

1. The envious man tries to quench the beginning of goodness that he sees in others.
2. He tries to slander and to destroy those flourishing in goodness.

[Fol. 8. a.]

3. He is full of sorrow and bitterness towards those who are established in goodness. This sin is very perilous, and against the Holy Ghost.

He who sinneth against the Holy Ghost shall neither have mercy in this world nor in the other, because this sin cannot be repented of.

[1] *stapes?*

wordle / yef man hi*m* uorþingþ / and byt merci / uor þe *zenne*. þet werreþ / be hiȝ miȝte / þe grace / of þe holy gost. ine þet he werreþ / oþremanne guod gostlich / ase þe yewes / werrede Jesu crist / uor þe guodes / þet he dede.

There is no sin so great that God does not forgive if man will repent and seek for mercy.

ÞE ZENNEN AYE ÞE HOLY GOST.

And þou sselt ywyte / þet þer byeþ zix *zen*nes / þet byeþ specialliche / ayens þe holy gost. þet is to wytene / ouerweninge. þet makeþ to moche sprede / þe merci of our lhorde / and litel prayzeþ / his riȝtuolnesse. and þeruore / zeneȝeþ moche uolk / ine hope. þe oþer is / wanhope. þet benimeþ god / his merci / as ouerweninge: his riȝ[t]uolnesse. þe þridde is / wy[þ]sto*n*dinge. þet is / hardnesse of herte. hua*n*ne man / is y-hert / ine his kueadnesse / þet me ne may / hi*m* wende / and naȝt ne wyle / hym amendi. þe uerþe is / onworþhede / of penonce. þet is hua*n*ne man / ordayneþ ine his herte / þet he / hi*m* ne ssel naȝt uorþenche / his *zen*ne. þe vifte is / to werri þe grace / of þe holy gost: ine oþren. þe zixte is / to werri zoþnesse / be his wytinde / and specialliche / þe zoþnesse / of þe cristine beleaue. Alle þise *zen*nes / byeþ aye þe guodnesse: of þe holy gost. and byeþ / zuo greate / þet onneaþe / comeþ to riȝte uorþenchinge. and þeruore / byeþ hy / onneaþe uoryeue.

The six sins against the Holy Ghost.

I. Overweening.

II. Wanhope (despair).

III. Opposition (hardness of heart).

IV. Despite of penance (impenitence).

V. Striving against the Holy Ghost in others.

VI. Warring against truth, and especially against the Christian belief.

All these sins are against the Holy Ghost, and are so great as not to be repented of.

ÞE ÞRIDDE HEAUED OF ÞE KUEADE BESTE.

þe þridde heaued / of þe beste / is hate. Ac þou sselt ywyte / þet þer is an hate / þet is uirtue. þet þe guode man heþ / aye þet kuead. An oþre / þet is *zen*ne wel grat. þet is felhede / of herte. huerof comeþ / uele boȝes. and heȝliche: uour. by þe uour werreres / þet þe feloun heþ. þe uerste is / to hi*m*-zelue. uor hua*n*ne man / him berþ hate / to þe torment / and þe zaule / and þet body / zuo þet man / ne may slepe ne none reste habbe. Oþerhuyl / hi*m* be-nimþ þane mete / and þane drinke. and makeþ hi*m* ualle / ine ane feure /

The third head of the evil beast is hate.

The hatred of evil is virtuous, but fellness (fierceness) of heart is a very great sin.

The Hater has four wars (strifes). The 1st is with himself, as when for fear of torment he kills himself.

oþer ine zuiche zorȝe: þet he nimþ / þane dyaþ. þet is a ver / þet wasteþ / alle þe guodes / of þe house. be oþre werre / þet þe feloun heþ: þet is to gode. Vor wreþe / and felounye / op-bereþ / and nimþ zuo / oþerhuyl / þe herte of þe felle / uor zome aduersité timlich / oþer uor ziknesse / oþer uor dyaþ / of urendes. oþe[r] uor zome misual / þet his wyl / ne is naȝt y-do: þet ha groche þ / aye our lhord. and euele þonkeþ god / and his halȝen / and zuereþ / and blasfemeþ / aye god / and his halȝen. þe þridde werre / þet þe wreþuolle heþ. is to þan / þet byeþ onder him. þet is / to his wyue / and to his mayné. Vor þe man / is oþerhuyl zuo out / of his wytte: þet ha beat / and smit / and wyf / and children / and mayné. and brekþ potes / and coppes / ase ha were / out of his wytte. and zuo he is. þe uerþe / is werre / wyþ-oute / to his neȝybores / and to his nixte / þet byeþ alle / aboute hi*m*. And of þise boȝe / wexeþ zeue smale boȝes. Vor huanne wreþe arist / betuene tuay men: þer is uerst chidi*n*ge / and þa*n*ne wreþe / þet bleſþ ine herte. effterward / wreþe. efterward comþ ofte strif. efter wylninge of wreche. efterward / oþerhuil manslaȝte. and efterward / oþerhuil werre dyadlich / be-tuene þe urendes / huerof comþ / ofte / to moche kuead / and p*e*rils / þet ne moȝe / naȝt by amended. Vor hua*n*ne þer is werre / betuene tuaye men: hit yualþ ofte / þet þer byeþ moche uolke dyade / þet ne habbeþ ne*n*ne gelt. cherchen tobroke. tounes uorbernd. abbeyes. priories. bernes destrud / and men / and wyfmen / and children deserited / and y-exiled. and londes destrud. and to moche / of oþre harmes / þet byeþ y-do / be þe encheyson / of þan / þet hi byeþ yhealde / uor te amendi / þet / þis purchaceþ. and þe lhord / and alle þo / þet byeþ to ham helpinde. an ine zuyche nyede. and þeruore hy byeþ / ine greate balance / of hyre helþe / of zaule. uor hi ne moȝe

The 2nd is with God, because of some sickness or adversity, death of friends, &c.

The 3rd is with those who are under him,—his wife and his household.

[Fol. 8. b.]

He beateth his wife and children and breaketh pots and cups as if he were out of his wits.

The 4th is war with his neighbours.

Of this bough springeth 7 small twigs:
1. Chiding.
2. Wrath. 3. Discord.
4. Strife. 5. Desire of vengeance.
6. Manslaughter.
7. Deadly war.

War produces many horrors, as the death of many innocent folk, the destruction of churches, the burning of towns, the ruin of barns, the disinheritance and exile of men, women, and children, lands destroyed, &c.

amendi / ne yelde : þe harmes / þet hi habbeþ ydo. and hit behoueþ yelde : oþer hongy.

þE UERÞE HEAUED OF þE KUEADE BESTE OF HELLE.

þet uerþe heaued / of þe wyckede beste / is onlusthede. þet is onlosthede / and tyene to do wel. þis zenne / his a to kuead rote / þet kest / uele kueade boȝes. þis onlosthede / þet is sleuþe / makeþ þet man heþ / kueade aginnynge / and more kueade / amendinge / and to wors endinge. Kueade anginnynge / heþ þe sleuuolle : be zix zennes. þe uerste is þonneliche. huanne þe man loueþ lite / and lheucliche oure lhord / þet he ssolde louye / bernindeliche. and þerof comþ / þet he is / fyeble and lheuc / to alle guodes / to done. þe oþer is arȝnesse / þet is tyene / of herte / þet is þet bed / to þe dyeule / huerine / he him resteþ / and zayþ to þe manne / and to þe wyfmanne. 'þu hest y-by / to zofte y-drnȝe uorþ. þou art to fiebble / of *com*pleccioun. þou ne miȝt naȝt do / þe greate penonces. þou art to tendre. þou ssoldest by anhaste dyad.' and þeruore þe wrechche / hi*m* let ualle to done þe lostes / of his ulesse. þe þridde is ydelnesse. þet is a zenne / þet deþ moche kuead / ase zayþ / þe wrytinge. Vor huanne þe dyeuel / uynt þane man ydel : he hine deþ / to worke. and deþ hi*m* uerst / þenche kuead. and efterward / to wylni uileynies / ribaudyes / lecheries / and his time lyese / and manye guodes / þet he miȝte do. huerof / he miȝte wynne paradis. þe uerþe is / heuinesse. huanne þe man / is zuo heui / þat ne loueþ / bote to ligge / and resti / and slepe. oþerhuil hy byeþ / ynoȝ awaked / to nyedes / þet hi hedden leuere / lyese vour messen ; þanne ane zuot / oþer ane slep. þe vifte is / wyckednesse. þet is huanne þe man / liþ ine zenne / and yvelþ þe uondinges / of þe dyeule / and of his ulesse / þet hi*m* asayleþ / and be riȝte kueadnesse : nele arere þet heued to gode / be zorȝe / ne grede / harou be ssrifte. ne arere þe honden.

The fourth head of the wicked beast of hell is disinclination to do good, and a proneness to do evil.

This sin is a wicked root, that casteth many evil boughs.

Sloth makes men have bad beginning, bad amending, and worse ending.

1. The slothful loveth our Lord little and lukewarmly.

2. He is timid in heart, is loth to do penance, and falleth into the lusts of the flesh. [þe dyeules red : to þe onlosti.]

3. The idle man is tempted by the devil first to think evil, and afterwards to desire vilanies, ribaldries, lecheries, and so to waste his time.

4. The heavy man loveth to lie, rest, and slepe. He had rather lose four masses than a sweat or a sleep.

5. The wicked sluggard will not try to amend his evil ways.

[Fol. 9. a.]

He is like the shrew, who would rather rot in prison than take the trouble to climb out by steps.

6. The man of little will dreadeth to begin to do good, for fear that God will fail him.

This is the dread of the dreamers, that are terrified by their dreams.

He is like those who are afraid to go out for fear of a snail, or like children afraid of a goose that bloweth.

There are six vices that prevent good beginning and amendment.

be satisfacioun. [dedbote]. þe ilke anlikneþ / þane ssrewe / þet heþ leuere rotye / in a prison / uoul / and stinkinde: þanne to habbe / þe pyne of stapes / to cliue uor his outguoinge. þe zixte / is litol wyl [arȝnesse]. Ine þise zenne / byeþ þo / þet habbeþ drede / of naȝt / þet ne dorre / naȝt aginne / wel to done. uor hi habbeþ drede þet god / ham wyle fayly / þet is þe drede / of þe meteres. þet habbeþ drede / of hare metinges. þo anlikneþ þan / þet ne dar naȝt guo / ine þe peþe uor þane snegge / þet sseaweþ him his hornes. And to þe childe / þet ne dar naȝt guo his way / uor þe guos þet blauþ.

Untruth. The sinner believes the devil rather than God.

[Þe dyeules red: to þe ontrewe.]

Sloth. This is a vice that all are besmutted with.

Few folk are as diligent as they are holden to be.

Forgetfulness. The slothful is loth to shrive, and soon forgetteth his sins.

True shrift is necessary to forgiveness,

þise byeþ þe zix vices / þet benymeþ þe manne / guod ginnynge. Vor oþre zix vices / ne may þe sleawolle habbe guod aginnynge / oþer amendement. þet byeþ techiches / of kuead seriont / þet makeþ / þet non guod man / ne ssel his onderuonge / in to his seruice / huanne he is sleuuol. [ontrewe.] onssriuel.[1] uoryetinde. slak. and fallinde. þe uerste vice is / ontreuþe. Vor huanne god / zet ine þe herte of man / guod wyl / wel to done: þanne comþ þe dyeuel / and hym zayþ / 'þou hit sselt wel / recouri / þou art yong / and strang / þou sselt libbe long.' and zuo he him / onwoneþ þe dyeuel wel uor to done. Efterward / comþ sleuþe. uor he / þet wel deþ / and deþ hit auerst: hit nis no wonder / þaȝ he hit do / sleuuolliche. þet is a uice huerof al þe wordle is besmet. huo þet nimþ wel hede. Vor lite uolk þer byeþ / þet by diligent / ine þet hi byeþ / yhyealde to done / auorye god / and hire nixte.

Efter sleauþe / is uoryetinge. Vor huo þet ys sleauuol: ofte uoryet. Vor þise tuo zennes / of uoryetynge: hit yualþ ofte / þet he ne can him ssriue. Vor huanne þe man / is sleuuol / him to ssriue: he uoryet his lackes / and his zennes / þet is grat peril. Vor non ne may habbe / uoryeuenesse: wyþ-oute / zoþe ssrifte. þet berþ / uorþenchinge / of herte. beknaulechinge / of

[1] *onssriuen?*

mouþe / boȝsamnesse / ine dede / þet is amendinge: and dedbote. þer ne ys non zuo guod man / þet yef he yzeȝe wel / his oȝene lackes / þet he ne ssolde uynde / ynoȝ uor to zigge eche daye / ine his ssrifþe. Ac sleuþe. and uoryetinge: blendeþ þe zeneȝeres. þet hi ne zyeþ naȝt ine þe boc / of hire inwytte.

and produces repentance, confession, obedience, amending, and satisfaction.

ÞE PERIL OF SLACNESSE.

The peril of slackness.

Efterward / comþ slacnesse / þet comþ / of þe defaute / of herte and of kueade wone. þet bint zuo þane man / þet onneaþe / he him yefþ / to done wel. oþerhuil hit comþ / of onconnyndehede: and of fole hete. huerby þe man / op let zuo his herte / and his body / be uestinges. and be wakinges. and by oþre dedes. zuo þet he ualþ ine fyeblesse / and ine zuiche ziknesse: þet he ne may naȝt trauayly / ine godes seruice. and to-ualþ ine þa slacnesse / þet he ne heþ smak / ne deuocion / wel to done. Efterward / comþ werihede / þet makeþ þane man / weri / and worsi / uram daye / to daye / al-huet he is / al recreyd / and defayled. And þis is / þe zixte vice / of þe kueade sergonte. þet he fayleþ / er þan he come / to þe ende / oþer to his terme. And me kan zigge: huo þet serueþ / and naȝt uol-serueþ: his ssepe / he lyest.

Slackness cometh of default of courage and of evil habits.

Sometimes it comes of ignorance and of foul heat.

Afterwards cometh weariness, that maketh man weary and worse.

ÞE 6 POYNS OF SLEUÞE: ÞET BRENGEÞ MAN TO HIS ENDE.

The six pointe of sloth that bring a man to death.

And yet eft / þer byeþ / zix poyns / kueade. huerby sleuþe brengeþ man / to his ende. þe uerste is / onboȝsamnesse. huanne þe man / nele do / þet me him zayþ / ine penonce. oþer me him hat zomþing / þet him þingþ hard. he him excuseþ: þet he hit ne may do. oþer yef he hit onderuangþ: he hit deþ / oþer litel / oþer naȝt. þe oþer poynt / is inpacience. uor ase he ne may / no þing bere / be boȝsamnesse. he ne may þolye / be paciense. zuo þet non / ne dar to him speke / of his

1. Disobedience as seen in a reluctance to do penance.

[Fol. 9. b.]

2. Impatience of control and correction.

3. Grudging or murmuring against good advisers; this causes 4. Sorrow and weariness of life, which leads to the

guode. þe þridde / is grochynge. Vor huanne me spekþ to him / uor his guode: he him wreþeþ / and grocheþ. and him þingþ: þet me him onworþeþ. and þerof he ualþ / in-to zorȝe / þet is / þe uerþe vice. An zuo moche / him ouergeþ / þe ilke zorȝe / þet al / þet me him zayþ / al þet me him deþ / al þet he yherþ / al þet he ziȝþ: al hit him tieneþ. and zuo he ualþ / in-to zorȝe / and into tyene to libbe / zuo þet him-zelf / him

5. Desire of death.

6. Despair is the devil's deadly stroke;

it causes a man to commit suicide.

hasteþ / and wylneþ / his dyaþ. and þis is þe vifte vice. Efter alle þise zorȝuolle poyns of sleuþe / him yefþ þe dyeuel / þane strok dyadlych / and deþ him / into wanhope. þeruore he porchaceþ / his dyaþ / and him-zelue / slaȝþ. ase despayred. and him yefþ / alle kueadnesses / to done / and him ne dret naȝt / to do zenne / huet þet hit by. To zuich ende / let sleauþe[1] þane man. þise byeþ. xviij. poyns. þet þe dyeuel / þrauþ / ope þane sleuuolle. hit ne is no wonder / þaȝ he lyese þet geme.

ÞET VIFTE HEAUED OF ÞE BESTE.

The fifth head of the beast is the sin of avarice and covetousness, the root of all evil. This is the great schoolmistress and teacher of all, for all study in the school of avarice, great and small kings, prelates, clerks, lewd and religious.

Avarice is disorderly love, and showeth itself in three ways:
1. Winning.
2. Withholding.
3. Stinginess.

Of the root of avarice come many small roots that are great deadly sins:
1. Usury. 2. Theft.
3. Robbery.
4. False claim.
5. Sacrilege.
6. Simony.

þet vifte heaued / of þe beste / beuore y-zed. is the zenne / of auarice / and of couaytyse / þet is rote / of alle kueade. ase zayþ zaynte paul. þet is þe maystresse / þet heþ / zuo greate scole / þet alle guoþ þrin / uor to lyerni. ase zayþ / þe wrytinge. Vor alle manere of uolk / studieþ ine auarice / and greate / and smale. kinges. prelates. clerkes. an lewede. and religious. Auarice / is disordene loue. zuo disordene / him ssweweþ / in þri maneres generalliche. ine wynnynge: boldeliche. ine ofhealdinge: streytliche. ine spendinge: scarsliche. þise byeþ þe þri boȝes principales: þet of þise rote wexeþ.

Ac specialliche / and propreliche / of þe rote of auarice / guoþ out / manye smale roten. þet byeþ / wel greate / dyadliche zennes. þe uerste is gauelinge. þe oþer / þyefþe. þe þridde / roberye. þe uerþe / chalenge. þe vifte / sacrilege. þe zixte / symonye. þe zeuende / kuedhedes. þe eȝtende is / inc chapfare. þe

[1] MS. ssenuþe.

ne3ende is / wycked creft. þe tende is / ine kuade uolke. And ech of þise smale roten / hi*m* to-delþ / ine uele manyeres.

7. Wickedness.
8. Chaffer.
9. Wicked craft.
10. Wicked games.

þa*n*ne þe uerste rote / þet is gauelinge. hi*m* to-delþ / ine zeuen / outkesti*n*ges. Vor þer byeþ / zeue manere gaueleres: lenynde. þet leneþ zeluer. uor oþren. And aboue þe catel: nimeþ þe he3þes. oþer ine pans. oþer ine hors. oþer ine corn. oþer ine wyn. oþer ine frut of þe grounde / þet hi nimeþ / ine wedde dyade. wyþ-oute rekenynge / þet frut ine paynge. And þet wors ys: hi wylleþ rekeny tuyes. oþer þries þet yer. uor to do arise þet gauel. and wylleþ / yet habbe yefþes aboue / uor eche terme. and makeþ / ofte / of þe gauel: p*r*incipale dette. þise byeþ gaueleres kueade / and uoule. Ac þer is anoþer lenere corteys. þet leneþ / wyþ-oute chapfare makiinde. alneway in he3inge. oþer ine pans. oþer ine hors. oþer ine coupes of gold. oþer of zeluer. oþer robes. oþer tonnen mid wyn / oþer ine uette zuyn. seruices ulessliche. of hors. of carten. oþer p*ro*uendres to ham / oþer to hare children. oþer ine oþre þinges. and oueral to gauel / huanne me hit nimþ / by þe skele / of þe lone. þis is þe uerste manere / of gauelynge / þet is ine leninge kueadliche. þe oþre manere / of gauelynge / is ine þan / þet ne leneþ na3t / to hare persone. ac þet hire uaderes / and þe uaderes of hare wyues / oþer hare eldringes / habbeþ yporchaced / be gauelinge. hit of hyealdeþ and nolleþ hit na3t yelde. þe þridde manere of gavelinge. is ine ham / þet habbeþ onworþ / to lene of hire hand: ac hi doþ lene / hare sergons. oþer oþre men / of hire pans. þise byeþ þe mayster gaueleres. Of þe ilke ze*n*ne ne byeþ na3t þe he3e men quit / þet hyealdeþ and sosteneþ iewes and þe caorsins. þet leneþ / and destruiþ / þe contraye / and hy nymeþ þe medes / and þe greate yefþes / and oþerhuil / þe ronsounes / þet byeþ of þe guodes / of þe poure. þe uerþe manyere / is ine ham / þet

1. Usury has 7 outcastings, for there are 7 kinds of usurers.

Some lenders (mortgagees) lend silver in return for cattle, corn, and fruits of the ground.

They falsely increase the rate of interest.

The courteous lender lendeth without chaffer.

[Fol. 10. a.]

2. The second manner of usury is the withholding of purchase.

3. The third usurers are the master money-lenders.

Of this sin the great men are not free who support the Jews.

4. The fourth kind is in those that

lend other men's silver obtained at small cost, so as to get greater interest.
It is the little usurer that teacheth such foul craft.
5. Chaffer is to sell a thing for more than it is worth at the time.

lenep / of opremanne zelure / oper borzep / to litel cost: uor to lene / to gratter cost. þise yep / litle gauleres / þet lyernep / zuych uoul creft. þe vifte manere is / ine cheapfare / huanne me zelþ / þet þing. huet þet hit by: more þanne hit by worþ / uor þane time. an þet wors is / þe time-zettere ontrewe. huanne he yziþ þet uolk / mest nyeduol. þanne wyle he zelle / þe derrer tuyes / oper þries zuo moche / þane þet þing / by worþ. Zuych uolk / doþ to moche kuead. Vor hire time-zettinge / hi destrueþ / and makeþ beggeres / þe knyztes: and þe hezemen / þet uolzeþ þe tornemens. and þet hy betakeþ / hyre londes / and hare eritage / ine wed. and dead wed / þet nazt him ne aquytteþ. þe opre zenezeþ / to begge þe þinges / ase corn. oper wyn. oper operþing / lesse be þe haluedele / þanne hit his worþ. uor þe pans / þet he payþ beuore. and þanne / hit zelleþ / ham ayen / tuyes zuo moche / oper þries: þe derrer. þe opre beggeþ þe þinges / huanne hi yeþ lest worþ to greate cheape / ine herueste / þet corn. ine uendonginge: þet wyn. opre cheapfares uor to zelle ayen / al-huet hi yeþ / mest diere. and wilneþ / þane dyere time / uor to zelle þe derrer. þe opre / þet corn agerse. þe vines in flouringe / huanne þet hi yeþ / of uaire ssewynge. be zuiche uorwerde: þet hi habbe / huet cas yualle: hire catel sauf. þe zixte manere / is of þan / þet takeþ hire pans to marchons / be zuo þet hi by uelaze / to þe wynnynge. and nazt to þe lere. oper þet hi betakeþ / hire bestes / to þe haluedele / be zuo þet hi by / of fer pris. þet is to zigge / þet yef hi sterueþ / ine mene-time: do opre ine hare stede / ase moche worþ. þe zeuende manere / is ine þan / þet doþ / hare poure nezzeboures / ine hare nyedes. and uor þet hi habbeþ / ham y-lend / a lyte zeluer. oper corn. oper ydo zome cortaysye. And huanne hy hise yzeþ poure / and nyeduol: þanne makeþ hy / mid ham / marcat / to do hire niedes. and þe pans / þet hi token beuore / to þe

1. The chafferers bring knights and high men to poverty.

2. They lend money on land which they know will not be redeemed.

3. They buy things at half their value and sell them twice or thrice the dearer.

4. They buy corn cheap, and sell it when it is scarce; and they desire the dear time so as to sell the dearer.

5. They buy corn and vines in a flourishing condition.

6. They use fraud in their merchandise.

7. They take advantage of the necessities of their poor neighbours,

poure m̃anne. oþer him lende / a lite corn. / hi habbeþ þri paneworþes of worke: uor ane peny.

and take threepenny worth of work for a penny.

þE OþER BOȝ OF COUAYTISE.

[Fol. 10. b.]

þe oþer boȝ of auarice: ys þyefþe. þet is nyme / oþer ofhealde / oþre manne þinges / wyþ wrong / and onwyţinde / and wyþ-oute wylle / of þe lhorde. And þet me may do / ine uour manere̊s be þe manire of þyeues. Vor þer ys: a þyef open. and a þyef ywreȝe. a þief priué. and a þyef uelaȝe.

The second bough of covetousness is theft, that is, to take and withhold other men's goods wrongfully. Four kinds of thieves: 1. Open. 2. Covert. 3. Privy. 4. Accessory.

þe þyef commun / and open / byeþ þo / þet be zuiche crefte / libbeþ. of huam me deþ dom / huanne me hise nymþ. Of zuichen þer byeþ / uele manere̊s. ine londe / and ine ze. þe þyef y-wreȝe / is þet steleþ ine halkes / and ywryȝeliche greate þinges / oþer little / be hire viȝtinge. oþer be traysoun. oþer be queayntise.

1. The open thief takes his doom when caught.

2. The sly thief stealeth in corners great or small things, by strife, treason, or craft.

þe priué þyeues byeþ þo / þet ne steleþ naȝt / of oncouþe. ac of priues. And of zuichen: þer byeþ / of greate / and of smale. þe greate / byeþ of þe kueade / and þe ontrewe reuen. prouos. and bedeles. and seruons. þet steleþ / þe amendes. and wyþdraȝeþ þe rentes / of hire lhordes. and rekeneþ more / ine dedes. and ine spendinge. an lesse / ine onderuonginge. and ine rentes. Zuyche byeþ / þe greate officials / þet byeþ / ine þe house / of riche men. þet makeþ þe greate spendinges. and yeueþ largeliche / þe guodes of hare lhordes / wyþ-oute hare wytende / and wyþ-oute hare wylle.

3. The privy thief is great or small.

The great ones are the reeves, provosts, beadles, and servants, that steal fines and hold back the rents of their lords.

They make the expenditure great and the income small, and are liberal with their masters' goods.

To þise zenne belongeþ / þe zennes of þe wyue. þet deþ zuo moche / be hare zenne / þet þe children / þet hi wot wel / þet hi heþ / be spousbreche: berþ away þe kende. Zuych is þe zenne / of þe wyue þet þe guodes / of hire lhorde stelþ. uor to yeue / hare kenne. oþer uor to done / into kuead us. And of ham / of religion / þet byeþ oȝeneres. uor hi behoteþ to libbe / wy[þ]-oute oȝninge.

To this sin belong the sins of the wife who wrongeth her kind by spousebreach,

and who stealeth her lord's goods to give to her kin.

The little thieves steal bread, wine, their neighbours' capons, hens, and garden fruit.

Such are those who keep what they find, knowing to whom it belongs. When we find a thing and know not the owner, we must take the advice of Holy Church.

þe oþre byeþ / þe little þyeues. þet steleþ / ine þe house: bread. wyn. an oþre þinges / huyche þet hi by. oþer of hire neȝebores. hire capons. hennen. frut of hire gardins. oþer oþre þinges / huet þet hit by. Zuyche byeþ þo / þet ofhyealdeþ / þe þinges / þet hi vindeþ. and wyteþ wel / huas þet hi byeþ. and nolleþ hise naȝt yelde. Vor yef þe vinst / and naȝt ne yelst: þou hit stelst. And þaȝ hi ne wyte / huas þet hi byeþ: hi ne ssolle / naȝt þeruore / hit ofhealde. ac hi ssollen do be þe rede / of holy cherche / oþer be hire ssrifteuaderes.

4. The thief accessory partaketh of the theft either by gift or purchase; he consenteth to, adviseth, and defendeth theft.

The corrupt judge is a thief accessory.

þe þyeues be uelaȝrede / byeþ þo / þet parteþ / of þe þyefþe / oþer uor uelaȝrede / oþer by yefþe / oþer be begginge. oþer ine oþre manyere. Efterward / þo þet consenteþ / oþer redeþ / oþer hotiþ / hit do. And þo þet defendeþ þe þyeues / oþer sosteneþ his / in hare queade / oþer his onderuongeþ / in to hare house / oþer in to his londe / mid hare þyefþe. Efterward / þe kueade domesmen / þet hise soffreþ. oþer be yefþes. oþer be biddynges. oþer be oþre kueade skele. and nolleþ. oþer ne dorre / riȝt do.

þE þRIDDE BOȝ OF AUARICE.

III. The third bough of avarice is robbery, that hath many small roots.

1. Evil executors of bequests.

2. Unfaithful guardianship.

[Fol. 1L a.]

Unlawful possession of other men's castles, lands, and baronies.

þe þridde boȝ of auarice: is roberye. þet heþ uele smale roten. þe uerste is / ine kueade exequitours / of bekuydes. þe oþer is / ine kueade lordes / by he knyȝt / oþer oþer / þet be-ulaȝeþ / þe poure men: þet hi ssolden loki. be tayles. be tornees. be lones. be kueade wones. be amendes. be þreapnynges. oþer be oþre wones / þet hy zecheþ. oþer beþencheþ / hou hi moȝe habbe / of hiren. Ine þise zenne byeþ / þe greate princes. oþer barouns. þet be hare strengþe / nimeþ þe cites. þe casteles. þe londes. þe baronyes. and þe oþre riche men / þet hare poure neȝeboures / benimeþ mid strengþe / londes / vines / oþer oþre þinges. and nimeþ aryȝthalf / and alefthalf / þet no þing / ne may ham

ascapie. þe þridde is / ine robberes / and kueade herberȝeres / þet berobbeþ / þe pilgrimes / an þe marchons / and oþre wayuerindemen. þe uerþe / is ine ham / þet nolleþ paye / þet hi ssolle. and þet hi ofhea[*l*]deþ / mid wrong / þe ssepes / of hare sergons. oþer of ham / þet doþ hare niedes. þe vifte is / ine þise *gre*ate *pre*la[te]s / þet benimeþ / and robbeþ / hire *on*derlinges / be to moche p*ro*curinge. oþer be zome onriȝtuolle nimi*n*ges þet hi doþ in to uele man*er*es. þo byeþ þe wolues: þet ureteþ þe ssep. þe zixte is / ine zuyche reuen. prouost. bedeles. oþre mesteres men / huiche þet hy byeþ. þet makeþ þe greate robbynges / and þe wronges / ope þe poure. and beggeþ / þe greate eritages. þer byeþ zuo uele oþre man*er*es / of roberies: þet long þing / hit were to zigge. ac zome byeþ y-contined / ope þan / þet byeþ yzed.

3. Wicked harbouring of robbers.

4. Unpaid debts.

5. Robbery of underlings by prelates,

who, like wolves, devour the sheep.

6. Oppression of the poor by reeves, provosts, and beadles.

þE UERÞE BOȜ OF AUARICE.

þe uerþe boȝ of auarice / is acsynge. þet is to yerne opo[1] oþre / mid. wrong. to þise *zen*ne belongeþ / al þet barat. alle ualshedes. and alle gyles: þet comeþ / ine plait. Ine þis clergie / heþ dame auarice / uele scolers. and of clerkes: and of leawede. and specialliche / zeue manyeres of uolke. þet alle / þus studieþ. þe uerste byeþ / þe ualse playn*er*es / þet makeþ / þe ualse bezechinges. and zecheþ / þe ualse demeres. and lang time. and þe ualse wytnesses. þe ualse playteres. þe ualse lettres uor to greui oþren. and trauayleþ þet uolk / myd wrong. oþer be *cri*stene cort. oþer be leawede cort. þe oþre byeþ / þe ualse yulemde / þet vlyeþ. and naȝt þet / þet ziȝt is. and zecheþ wyþsetti[n]gges and respit. uor to bynime oþren / hare oȝen. þe þridde byeþ / þe ualse wytnesses. þise makeþ / þe ualse mariages. þise benimeþ / þe heritages. þos doþ / zuo moche kuead / and harmes / þet non / ne may his amendi. and al þis hi doþ / be hare greate couaytise. þe uerþe byeþ / þe ualse plaiteres / þet onderuongeþ / an sostinet / þe

IV. The fourth bough of avarice is false claim.

[1] [*ope?*] Dame Avarice hath many scholars in this lore. There are 7 kinds of folk that thus study.

1. False plaintiffs that seek corrupt judges to delay justice,

and hire false witnesses.

2. The pretended exiles.

3. False witnesses.

4. False accusers, sustainers of false causes,

ualse causes / be hare wytinde / and hise beclepieþ uor ssepe / and uor yefþes. þet hi nymeþ ariȝthalf / and alefthalf. and ofte lyese / þe guode playntes / be hare kueadnesse / oþer uor onconynghede / oþer be sleawþe / miswendeþ þe riȝtes / and doȝ[1] alle þe wronges / vor hare couaytise / ase þo þet byeþ maystres of gyle / and of contak / and of be-uelynge. þe vifte. byeþ / þe ualse notaryes / þet makeþ þe ualse lettres. and ualseþ þe celes. makeþ þe kueade libelles. and to uele oþre / ualshedes. þe oþre byeþ / þe ualse demeres. þet ham zelue hongeþ / more of one half / þanne of anoþre / be yefþes / oþer be behotinges / oþer be byddinges / oþer uor loue. oþer uor wreþe / oþer uor drede. and onbyndeþ þe playntes / mid wrong. And doþ maki þe greate costes / and nimeþ / þe greate yefþes / oþerhuyl / of þe on: oþerhuil / of þe oþren / oþerhuyl / of on / and of oþre. and zelleþ / hare domes. oþer ham / leteþ yworþe. And doþ / to þe poure men / greate harmes / þet hi ne moȝe amendi. þe oþre byeþ / þe kueade bezide-zitteres / þet yeueþ þe kueade redes / to þe demeres / and makeþ lyese þe playntes: uor þe seruices / þet hy habbeþ. Alle þe persones / beuore yzed / byeþ y-hyealde to yelde / þet hi habbeþ y-het kueadliche / of oþren. and hare harmes / þet þe oþre habbeþ y-het / be ham.

[1] [doþ?]

masters of guile, dispute and of accusation.

5. False notaries.

6. False judges, who are influenced by love or by hate,

[Fol. 11. b.]

who sell their dooms (verdicts), and wrongfully use the poor.

7. False counsellors.

All the aforesaid persons are bound to restore what they have wrongfully withheld.

þE VIFTE BOȝ OF AUARICE.

V. The fifth bough of avarice is sacrilege, that is, to break or steal the things of Holy Church.

þe vifte boȝ of auarice / is sacrílege. Sacrílege is: huanne me brecþ. oþer blecheþ. oþer draȝþ uoulliche / þe holy þinges. oþer þe men / of holy cherche. oþer þe y-halȝede stedes / þet byeþ apropred / to guodes seruise. and þet deþ do / ofte / couaytise ine uele maneres. Verst 7 huanne me draȝþ uoulliche / þet bodi of oure lhorde / aze doþ þe ereges. and þe wychen. and þe kueade prestes / uor to wynne. Alsuo ich zigge / of þe oþre sacremens. Efterward / huanne me brecþ / oþer stelþ / oþer draȝþ uoulliche / þe halȝede þinges.

1. Abuse of the Lord's body.

2. Abuse of the other sacraments.

3. Destruction or theft of holy things.

þe crouchen. þe calices. þe creyme. þe coporeaus. þe yblissede uestemens. and oþre / yblissede þinges. Efte*r*ward / hua*n*ne me bernþ. oþer brekþ cherches. oþer holi stedes. cherchtounes. oþer hous of relygioun. oþer hua*n*ne me draȝþ þo / out / þet vleþ to holy cherche. oþer into cherchtounes. uor to by y-borȝe. Efterward / hua*n*ne me makeþ medles / ine cherche / zuo þet þer ys / blod yssed. oþer hua*n*ne me deþ / ze*n*ne of lecherie. Efterward / hua*n*ne me layþ hand / ine kueade / ine clerk. oþer ine man / oþer ine wyfman / of religion. Efte*r*ward huanne me stelþ. oþer berþ / be kueade skele / out of holy stede / yblissede þinges / oþer onblissede / huet þet hit by. Of þise ze*n*nes / ne byeþ naȝt kuytte þo / þet þe guodes of holy cherche. þe pat*re*moyne of Iesu c*r*ist / despendeþ ine kueade us. Ne þo naþemo / þet benimeþ / oþer of hyaldeþ mid wro[n]g / oþer mid strengþe. oþer hedeþ þe þinges / þet byeþ apropred / to holy cherche. oþer hise payeþ kueadliche. ase þe rentes. þo offrendes. þe tendes. and þe oþre riȝtes / of holy cherche. Of þise zelue ze*n*ne / ne byeþ naȝt kuytte / þo þet brekeþ þe zondayes / and þe festes / þet byeþ to loki. Vor þe holy day / heþ his vridom / ase habbeþ þe holy stedes. þise byeþ þe smale boȝes þet wexeþ of þe boȝe of sacrilege.

4. Burning and breaking of churches, religious houses, and drawing out those who have taken sanctuary therein.

5. Disputes in church, shedding of blood, and sin of lechery.

6. Laying violent hands on clerk or man or woman of religion.

7. Stealing of blessed things from holy places. Those are not quit of this sin who misuse the goods of Holy Church, who hideth the property of the Church, or who withhold rents, offerings, and tithes.

They are not quit who break Sundays and festivals.

þE .vj. BOȝ OF AUARICE.

þe zixte boȝ of auarice / is symonye. þet is zuo ycleped / uor ane wychche / þet hette Symoun / þet wolde begge / of seynte peter þe apostel / þe grace / uor to dō miracles / and byad grat guod. and þeruore / hi byeþ y-cleped / Symoniaks : alle þo / þet wylleþ zelle / oþer begge / þe gostliche þinges. þet is amang / alle þe dyadliche ze*n*nes : on of þe grateste. And þes boȝ / heþ manie tuygges. þe uerste is in ham / þet zelleþ / oþer beggeþ / þe holy ordres / oþer þet body of /

VI. The sixth bough of avarice is simony.

Simoniacs are those who sell or buy spiritual things. Simony hath many twigs: 1. Selling and buying of holy

orders, or the sacraments.
2. Preaching for pence.

oure lhorde / oþer þe oþre sacremens / of holy cherche. þe oþer is ine ham / þet zelleþ / godes word. and preche þ principalliche / uor pans. þe þridde is ine ham / þet be yefþes / oþer be behotinges / oþer be biddingges dreduolle / oþer uleesliche / makeþ zuo moche / þet hy / oþer oþre: byeþ ichose / to dyngnetes of holi cherche. ase byeþ bissopriches. abbayes. oþer denyes. oþer oþre dingnetes / þet me makeþ / be chyezinge. þe uerþe is ine ham / þet be yefþes / oþer be behotinges. oþer be biddinges dreduolle / oþer be seruise naȝt clene / yeueþ þe prouendres. and þe parosses. oþer oþre benefices of holy cherche. þe vifte is ine ham / þet be markat makinde: leteþ hare benefices / oþer chongeþ. þe zixte is ine ham / þet be markat makinde: guoþ in-to religion. and ine ham / þet ine zuiche manere / his onderuongeþ.

[Fol. 12. a.]
3. Purchasing and obtaining corruptly the dignities of Holy Church.

4. Giving away for gifts, &c., the benefices of Holy Church.

5. Letting and changing of benefices.

6. Causing men to go into religion by market.

Vele þer byeþ oþre zennes / and of diuers cas / ine symonye. Ac hi belongeþ more / to klerekes: þanne to leawede. And þis bok is more ymad / uor þe leawede: þanne uor þe clerkes. þet habbeþ þe bokes. Ac alneway hit is nyed / to leawede men / þet hi ham loki / uram þise zenne: ine þri cas. þe on is / huanne hi wylleþ helpe hare ken / oþer hare uryendes / an heȝy ine dingnetes / of holi cherch. þe oþre huanne hi yeueþ þe prouendres oþer benefices / þet byeþ of hare yefþe. þe þridde / huanne hi yeldeþ hare children / into relig[i]on. Ine þise þri poyns / yef hi yeueþ / oþer onderuongeþ yefþes / oþer kueade biddingges / oþer kueade seruises: hi miȝten zone ualle in to þise zenne of symonie. Vor ase ziggeþ þe holi writes. þer byeþ þri maneres of yefþes. þet makeþ symonie. yefþe of hand. yefþe of mouþe / ase biddinges. yefþe of seruise naȝt clenlich. Ich clepie onclenlich: huanne þe seruises byeþ y-do / uor onclenliche cause. oþer principalliche: uor þing gostlich.

Lewd (lay) men should keep them from this sin, which they may commit in 3 ways: 1st, by helping their kin to obtain dignities of the Church. 2nd, by giving away benefices. 3rd, by causing their kin to go into religion.

Three kinds of gifts make simony.

1. Gift of hand.
2. Gift of mouth.
3. Gift of unclean service.

þe zeuende boȝ of auarice.

þe zeuend boȝ / of auarice: ys wyckedhede. Ich clepie wychkedhede: hua*n*ne þe man / is zuo wykhed / and zuo moche dyeuel: þet hi*m* ne dret naȝt / to done / ane greate ze*n*ne / dyadlich / and orrible. oþer grat harm / to oþren / uor a lite wayn / oþer uor ureme / to him. þes boȝ / heþ manye tuygges. þe uerste is. hua*n*ne / eny uor drede / of pouerte. oþer uor couaytise / uor to wynne: uorzaȝþ [renayþ] god / and þe c*ri*stene bileaue. and becomþ bougre. oþer ieu. oþer sarasin. To þise ze*n*ne / belongeþ / þe ze*n*ne: of ham / þet uor pans / makeþ to clepie / þane dyeuel. and makeþ þe enchauntemens. and makeþ to loky ine þe zuord. oþer ine þe nayle / of þe þoume. uor to of-take / þe þyenes. oþer uor oþre þinges. And of ham alsuo / þet makeþ / oþer porchaceþ / be charmes / oþer be wychecreft. oþer be kueadnesse / huet þet hit by. þet uolk / þet byeþ ine spoushod / togydere / ham hatieþ. oþer ne moȝe habbe uelaȝrede / þe on wyþ þe oþre / be spoushod. Oþer þet uolk / þet ne byeþ naȝt ine spoushod: louieþ ham togidere / folliche: and be ze*n*ne. þe oþer is / þe ze*n*ne / of grochinge / and of traysoun [bezuykinge]. hua*n*ne þe man / uor wynnynge. oþer uor mede / deþ þing / huer by hi draȝeþ oþre / to þe dyaþe. oþer be zuorde. oþer be uenym. oþer ine oþre man*e*re / huet þet hit by. þe þridde / is þe ze*n*ne of ham / þet uor wynnynge / berneþ hous. tounes. casteles. cites. oþer cherchen. oþer destrueþ þe vines. oþer cornes. oþer doþ oþre harmes uor mede. þe uerþe is þe ze*n*ne of ham þet zaweþ discord. and p*ur*chaceþ þe stryfs / and þe werres in cites / oþer ine capiteles / oþer be-tuene þe heȝemen / uor þan þet hi weneþ þe more to wynne mid strif ine þe werre: þa*n*ne ine pays. þe vifte is þe ze*n*ne of reuen. of prouostes. of bedeles. of sergens. þet accuseþ / and c[h]alongeþ þet poure uolc / and ha*m*

VII. The seventh bough of avarice is wickedness, i.e. when one is so wicked that he fears not to do a great and horrible deadly sin or harm to others for to benefit himself. The twigs are manifold:

1. Apostasy, as becoming Heretic, Jew, or Saracen.

To this sin belongeth the sin of those who make enchantments, who look in the nail of the thumb for to take thieves,

And of them also that by witchcraft cause those in spousehood to hate one another.

2. Grudging and treason, when a man for profit brings others to death by sword or poison.

[Fol. 12. b.]

3. Burning of towns or houses; destruction of vines or corn; harm to others for reward.

4. Sowing discord, strife, and wars in cities in order to be gainers thereby.

5. Accusing poor folk falsely.

[1] [*rayuni?*]

doþ raymi[1] / and kueadliche lede uor a lite wynnynge þet hi habbeþ be-zide.

To this sin belongeth the sin of false judges, false plaintiffs, and false witnesses.

to þise zenne belongeþ þe zenne of ualse domesmen / and of ualse playteres / and of ualse wytnesses. of huam we habbeþ aboue y-speke. Ine manye oþre manères is ydo þe zenne of wyckednesse. Ac lang þing hit were to zigge. and betere may ech man rede þe ilke zenne / and þe oþre / ine þe boc of his inwyt: banne ine ane ssepes scinne.

ÞE EȜTENDE BOȜ OF AUARICE.

VIII. The eighth bough of pride is chaffer, i.e. a sinning for speedy gain.
It is seen in 7 modes:
1. To sell as dear as possible, but to buy at the cheapest.
2. To lie, swear, and perjure, in order to sell goods.
3. To defraud in weights and measures,
a. buying by the greatest weight and selling by the least;
b. selling by short weight, as the taverners do who fill the measure with scum;
c. increasing fraudulently the weight of goods.
4. To sell to time.
5. To sell a different article than was at first bargained for.
6. To hide the faults of a thing, as horse-dealers do.
7. To make a thing look better than it

Þe eȝtende boȝ of auarice / is chapfare / huerinne me zeneȝeþ / ine uele maneres / uor timlich wynnynge. and nameliche / ine zeue manères. Þe uerste is / to zelle þe þinges / ase dyere / ase me may. And to begge / as guodcheap / ase me may. Þe oþer is: lyeȝe. zuerie. and uorzuerie / þe heȝere to zelle / hare chapuare. Þe þridde manere is / þet me deþ ine wyȝtes. and ine mesures. and þet may by / ine þri manères. Þe uerste: huanne me heþ / diuerse wyȝtes / oþer diuerse mesures. and beggeþ / be þe gratteste wyȝtes / oþer be þe gratteste mesures: and zelleþ by þe leste. Þe oþre manere is / huanne me heþ / riȝtuolle wyȝtes / and riȝtuolle mesures / and zelleþ ontreweliche / ase doþ þise taverynyers / þet uelleþ þe mesure / myd scome. Þe þridde manere zuo is huanne þo / þet zelleþ be wyȝte / purchaceþ / and makeþ zuo moche þet / þet þing / þet me ssel weȝe / ssweweþ more heuy. Þe uerþe manere / to zeneȝi in chapfare: is to zelle / to tyme. of þisen / we habbeþ yspeke aboue. Þe vifte manere is: oþer þing zelle: þanne me heþ / y-sseawed beuore. Ase doþ þise scriueyns / þet ssweweþ guode lettre / ate ginnynge. and efterward / makeþ wycked. Þe zixte is: hede / þe zoþnesse / of þe þinge / þet me wyle zelle / ase doþ / þe romongours of hors. Þe zeuende is / maki / porchaci / þet / þet þing / þet me zelþ / makeþ uor to ssewy

betere / þanne hit by. ase doþ / þise zelleres of cloþ. þet chieseþ / þe þyestre stedes / huer hi zelleþ / hare cloþ. Ine uele oþre manères / me may zenezi / ine chapfares. Ac long þing / hit were to zigge.

is, as do cloth sellers, who choose dim places to sell their cloth in.

ÞE NEȜENDE BOȜ OF AUARICE.

þe neȝende boȝ of auarice: is ine kueade creftes. Ine þise / zeneȝeþ moche uolk: ine uele manères. ase þise fole wyfmen. þet uor a lite wynnynge: hy yueþ ham to zenne. Alzuo þise hysians / and þise kempen / and vele oþre / þet uor pans / oþer uor timlich profit / yueþ ham / to crefte / naȝt oneste. þet ne may naȝ[t] / by do: wyþ-oute zenne. an of þan þet hit doþ: and of ham / þet hise sostyeneþ.

IX. The ninth bough of pride is in wicked crafts.

Thus sinneth foul women, and champions that for pence give them to dishonest craft.

ÞE TENDE BOȜ OF AUARICE.

þe tende boȝ / of auarice: byeþ kueade gemenes. ase byeþ þe gemenes of des. and of tables. and of oþre huyche huet þet hy by / huer me playþ uor pans. oþer uor oþer / timelich wynnynge. Zuyche kuade gemenes / specialliche of des / and of tables: byeþ uorbode / be riȝte / uor manye zennes / þet uolȝeþ zuyche gemenes. þe uerste is / couaytise uor to wynne / and uor to dispoyly / his uelaȝe. þe oþer is / gauelynge to grat. ase neȝen / uor tuelf. naȝt uor ane monþe. ne to eȝte daȝes: ac ine one zelue day. þe þridde is / to mori lyeasynges / and ydele wordes. and þet wors is: greate blasfemies of god / and of his halȝen. hueruore / god him wreþeþ. ase oftezibes / he heþ ynome / to lite wreche. Vor oþerhuyl / ham miswent þe uisage / þet beuore: behinde

X. The tenth bough of avarice is wicked games, as games of dice and of tables, as when one playeth for pence.

[Fol. 13. a.]

It causeth many sins:
1. Covetousness to win and despoil one's fellow.
2. Great usury, as nine for twelve, for a single day.

3. Lies, idle words, and great blasphemies of God and of His saints.

.A TALE.

A knyȝt wes / þet zuor / be godes eȝen. an haste / his on eȝe / lhip ope þet cheker. An archer / uor þet he hedde ylore ate geme: nom his boȝe / and ssat an

A tale of a knight who swore by God's eyes.
His eye leapt upon the checker.
An archer who shot at God

found his arrow on the checker 'all bloody.'

hez / a-ye god. þane morzen / huanne he zet / ate gemene: his arowe / vil ope þet cheker / al blody.

4. Bad example.

þe verþe is / þe kueade uorbysne. þet he þet playþ: yefþ to oþren: þet y-zyeþ þet geme. þe vifte / in lere of time / þet me ssolde be zette / ine guode workes. And manye oþre zennes: þet long þing / hit were to zigge. O þing / ich ne ssel nazt uoryete. þet / þe ilke / þet wynþ: he ne may nazt / ine guode manere ofhealde / þet he wynþ / ac ssel hit y[e]ue uor godes loue. bote yef þet hit by / ine zuyche manere: þet he hit hedde / mid barat / oþer be strengþe. ase þe ilke / þet deþ þe oþren playe / be stre[n]gþe. Ine þet cas / he ssolde hit yelde to him / þet hit heþ ylore. Alsuo ich zigge: of þet me wynþ / ine tornement.

5. Loss of time.

He that winneth should give liberally for God's love.

If it be got by strife or strength it should be restored to the loser.

These other boughs of avarice belong more to clerks than lewd men.

þise byeþ þe bozes / of auarice / ynoz þer byeþ oþre. Ac hy byeþ / more to clerekes: þanne to þe leawede. And þis boc / is more ymad / uor þe leawede: þanne uor þe clerkes / þet conneþ þe writinges.

þE ZIXTE HEAUED OF þE BESTE.

The sixth head of the beast is lechery, i. e. too much unlawful love and lust. The devil inciteth to this sin in 5 modes, in—
1. Foul sight.
2. Foul words.
3. Foul handling.
4. Foul kissing.
5. Foul deed.

þe zixte heaued / of þe kueade beste: is lecherie / þet is to moche loue / and desordene / ine lost of lenden: oþer / ine ulesslich lost. Of þise zenne uondeþ þe dyeuel / in vif manères / Ase zayþ saynt gregorie. Auerst / ine fole ziżþe. efterward / ine fole wordes. efterward / ine fole takinges. efterward ine fole kessinges. efterward / me comþ to þe dede. Vor of fole ziżþe: me comþ to þe speche. and uram þe speche / to þe handlinge uram þe han[d]linge: to þe kesinge. uram þe kessinge: to þe dede. And þous sotilliche / makeþ þe dyeuel / guo uram on to oþer. þis zenne / him todelþ / uerst ine tuo manères. uor þer is lecherie / of herte: and lecherie of bodie. þe lecherie / of herte: zuo heþ / vour stapes. Vor þe gost / of fornicacion / þet serueþ / of þe uere / of lecherie / becleppe[1] þe herten: makeþ uerst / come þe þozites. and þe likinges. and þe

This sin is divided into two parts:
1. Lechery of heart.
2. Lechery of body.
The lechery of heart hath four steps:
1. Foul thoughts.

[1] *to* has been erased in the MS. before *becleppe*.

ymaginacions / of zenne / to herte: and makeþ þenche. Efterward / þe herte blefþ / ine þe þoztes. an suo deliteþ. yet ne deþ he nazt / þe dede uor no þing. And ine þise bleuinge / and ine þe ilke lost: is þo oþer stape / þet may by / dyadlich zenne. þe greate zenne may by / þe lost. þe þridde / stape / is þe graunti[n]gge of herte / and of þe scele / and of þe wylle. And zuyche grantinges: byeþ alneway / deadlich zenne. Efter þe grantinge: comþ þe wylnynge. and þe greate hete þet hy habbeþ uor to zenezy. and doþ more þanne tuenti zennes / yne þe daye / ine zizþe of leuedys / and of maydynes / þet sseweþ ham / uayre ydizt. þet ofte hy sseaweþ / and dizteþ ham / þe more quayntelicheˇ / and þe more honesteliche / uor to maki musi / þe foles to ham. and ne weneþ nazt / gratliche zenezy: uor þet hi ne habbeþ no wyl / to do þe dede. Ac uor-zoþe: hy zenezeþ / wel greuousliche. Vor be þe ancheysoun / of ham: byeþ uorlore / manye zaules. And þer byeþ / moche uolk / y-do to dyaþe / and to zenne. Vor ase zayþ / þe uorbisne. 'lévedi / of uaire dizting: is arblast / to þe tour.' Vor hi ne heþ leme / ine hirę bodye: þet ne is / a gryn / of þe dyeule. ase zayþ salomon. þanne behoueþ hit / yelde scele / ate daye of dome / of þe zaules / þet be þe ancheaysoun / of ham / byeþ uorlore. þet is / to onderstonde: huanne hi yeueþ encheysoun / uor to zenezy / be hare wytinde.

2. Delight in foul thoughts without actual commission.

3. Consenting of the heart, reason, and will.

4. Desire and great heat to sin, [Fol. 13. b.] caused by the sight of fair ladies quaintly adorned,

who thus bring many folk to sin.

Lady of fair adorning is 'arbalest' to the tower.

Ladies, who wittingly cause folk to sin, shall be called to account at doomsday.

Lecherie of bodie. him to-delþ: ine lecherie of ezen. of yearen. of mouþe. of honden. an of alle þę wyttes / of þe bodye. And specialliche: of þe uoule dede. And hue[1] is hit uoul dede zeþþe hit is kendelich? uor þet god / hit uorbyet / ine his spelle. and his apostel pauel: þet þus zayþ. 'ech man habbe his ozene: uor fornicacion.' þet ys to zigge: his ozene wyf. To þo zenne / belongeþ / alle þe þinges / huer-by / þet uless him arist / and wylneþ / zuiche dede. ase byeþ þe mochele drinkeres. and eteres. þe zofte bed. cloþes likerouses. and alle

Lechery of body is divided into lechery of eyes, ears, mouths, hands, and wits (senses).

[1] [Also? = how.]

To this sin belongeth drunkenness and gluttony, the love of soft bed-clothes, and ease of body.

manyere eyse / of bodye / out of nyede. and specialliche: ydelnesse.

The sin of the deed of lechery is divided into many boughs.

1. The 1st is of those who live together out of the bonds of wedlock.

Þe zenne of dede / of lecherie: hi*m* to-delþ / ine uele boȝes / be þe stat of þe p*er*sones / þet hit doþ. and geþ an heȝ / uram kuede / to worse. Þe uerste is of man / oþer of wyfman / þet ne habbeþ / ne*n*ne bend. ne of wodewehod. ne of spoushod. ne of ordre. ne of religioun. ne of oþre man*er*e. Þet is þe uerste zenne dyadlich: in dede / of lecherie. Þe oþer is / to wyfma*n*ne *com*mune. Þis zenne / is more hard: uor hi is / more ald. and uor þet / zuyche wyfmen / byeþ oþerhuyl wyues. oþer of relig[i]on. and ne uorzakeþ ne*n*ne. ne uader / ne broþer. ne zone / ne ken. Þe þridde is / of man sengle / mid wodewe. oþer ayeward. Þe uerþe is / wiþ sengle wifman. Þe vifte is / mid wyfman ymarissed. Þet is þe zenne / of spousbreche. Þet is wel kuead. uor þer is / brekinge of treuþe / þet þe on ssel bere / to þe oþre. efterward þer is / a sacrilege / hua*n*ne me brecþ / þe sacrement / of spoushod. hit yualþ oþerhuyl / desertesoun / of eyr / and ualse mariages. Þis zenne / hi*m* dobbleþ oþerhuil / hua*n*ne hi is / of man y-spoused: wyþ wymman þet heþ housebounde. Þe zixte is / hua*n*ne þe man / heþ his oȝe wyf / deþ þing / þet is uorbode / and disordene / aye kende of man. and ordre. and of spoushod. And mid oȝene zuorde: man may / him-zelue sle. Alsuo may he / mid his oȝene wyue / zeneȝi dyadliche. Þeruore smot god / to euele dyaþe onam / iacobis neuu. And þe dyeuel / þet hette asmodeus / astranglede / þe zeue houseboundes / of þe holy mayde / sare. Þet zeþþe wes / yonge thobyes wyf. Vor alle þe sac*re*mens / of holi cherche / me ssel vsi / clenliche / and mid / greate worþssipe. Þe zeuende is of man / to his godmoder / oþer to his goddoȝter. oþer of godsone / to þe childre*n* of his godzyb / oþer of his godzybbe / uor þo children / ne moȝe naȝt come / togydere: wyþ-oute dyadlich zenne / ne be spoushod.

2. Adultery with common women.

3. Single men living with widows or the contrary.

4. Adultery with single women.

5. Adultery with married women (or spouse-breach).

This sin is doubled when both parties are married.

6. Unnatural sin, for which God smote to death Onan, Jacob's nephew.

[Fol. 14. a.]

7. Adultery of a man with his godmother or his goddaughter.

þe eȝtende is of man / to his kenne. and þe ilke zenne / arist: and·loȝeþ. be þet þe kenrede / is nyeȝ / oþer uer. þe neȝende is / of þe manne / mid þe kenne / of his wyue. oþer ayeward / of þe wyue / mid þe kenne / of hare housebounde. þe ilke zenne / is wel dreduol. Vor huanne þe man / heþ uelaȝrede / myd enye wyfmane: he ne may nanmore / be spoushod [1] / habbe none / of hire kenne. and yef he / enye nimþ: þe spoushod / ne is naȝt. And yef he / nimþ wyf: and efterward / of þe half / of hire kenne: ha lyest / þe riȝt / þet he hedde / to his wyue / ine zuo moche / þet he ne may / efterward / wonye mid him / bote hy / hit ne bidde beuore. þe tende is of wyfmen to clerkes y-hoded. þis zenne / anheȝeþ: and loȝeþ. by þe hodes. and þe worþssiphede. þe enlefte is / of man / of þe wordle / to wyfman / of religion. oþer ayeanward / of wyfman of þe wordle / to man / of religioun. þe .xij. is of man / of religioun. and of wyfman / of religion. and þis zenne: an-heȝeþ / and loȝeþ. be þe stat / of þe persones / þet hit doþ. þe .xiij. is of prelas / þet ssolden bi licnesse / and uorbysne / of holynesse / and of klennesse / to al þe wordle. þe laste / is mest uoul / an lodlakest / þet ne is naȝt / to nemny. þe ilke zenne / is aye kende / þet þe dyeuel tekþ to man. oþer to wyfman / ine uele manères / þet ne byeþ naȝt / to nemni / uor þe materie / þet is to moche / abomynable. Ac ine ssrifþe / hit ssel nemni / þe ilke / to huam / hit is be-ualle. Vor asemoche / ase þe zenne / is more uoul / and more grislich: þe more is worþ / þe ssrifte. Vor þe ssame / þet me heþ / of þe zigginge: is grat del / of þe penonce. þis zenne / is zuo onworþ to gode: þet he dede rine / uer berninde / and bernston stinkinde / ope þe cité of sodome / and of gomorre. and azenkte / vif cites / in-to helle. þe dyuel him-zelf / þet hit por-

8. Adultery of a man with his own kin.

9. Adultery of a man with the kin of his wife, or the wife with her husband's kin.

10. Adultery of women with hooded clerks.

11. Adultery of a man of the world with a woman of religion, or the contrary.

12. Adultery of a man of religion with a woman of religion.

13. Adultery of prelates.

14. The last sin is too foul to be mentioned.

Those guilty of this sin stand in need of shrift.

This sin is so hateful to God, that he did rain burning fire and stinking brimstone upon Sodom and Gomorrah.

[1] MS. *spuoshod*

chaceþ : heþ ssame / huanne man hit deþ. and þe eyr / is anuenymed / of þe dede.

ÞE ZEUENDE HEAUED OF ÞE BESTE.

The seventh head of the beast is the sin of the mouth. The mouth has two offices, one to swallow, the other to talk;

Þe zeuende heaued / of þe kueade beste : zuo is / þe zenne of þe mouþe. and þeruore / þet þe mouþ / heþ tuo offices. huerof / þe on belongeþ / to þe zuelȝ / ase to þe mete / an to þe drinke. Þe oþer / zuo is in speche. Þeruore / him to-delþ / þe ilke zenne : in tuo deles / principalliche. Þet is to wytene : in zenne of glotounye / þet is ine mete / and in drinke. and ine zenne / of kueade tonge. þet is / ine fole spekinge. And uerst / zigge we / of þe zenne / of glotounye. þet is a vice / þet þe dyeuel / is moche myde ypayd. and moche / onpayþ god. Be zuych zenne / heþ þe dyeuel / wel grat miȝte / in manne. Huer-of / we redeþ ine þe godspelle / þet god / yaf yleaue þe dyeulen / to guo in to þe zuyn. and þo hi weren / ine ham : hise adreynten / ine þe ze. ine tokninge : þet þe glotouns / ledeþ lif / of zuyn. and þe dyeuel heþ yleaue / to guo in ham : and hise adrenche / ine þe ze / of helle. and ham / to do ete zuo moche : þet hi to-cleue. an zuo moche drinke : þet hy ham adrencheþ.

hence we have sin of gluttony and sin of evil speech.

I. Sin of gluttony. The devil has great power by this sin.

[Fol. 14. b.]

Gluttons lead the life of swine, and the devil hath leave to go into them, so that they eat till they burst, and drink till they are drowned.

Huanne þe kempe / heþ his uelaȝe / yueld / and him halt / be þe þrote / wel onneaþe / he arist. Alsuo hit is of þan / þet þe dyeuel halt / be þa zenne. and þeruore bleþeliche / he yernþ / to þe þrote : ase þe wolf / to þe ssepe / him uor to astrangli / ase he dede to euen / and to Adam / in paradys terestre. Þet is þe vissere / of helle / þet nymþ þane viss / bi þe þrote / and by þe chinne. Þis zenne / moche mis-payþ god. Vor þe glotoun / makeþ to grat ssame / huanne he makeþ / his god : of ane zeche / uol of dong / þet is of his wombe / þet he loueþ more / þanne god. and ine him ylefth / and him serueþ. God him hat ueste : þe wombe zayþ / 'þou ne sselt / ac et longe / and a-trayt.'

The devil by this sin holdeth a man by the throat and strangleth him.

The glutton maketh his god of a sackful of dung, i.e. his belly.

God bids him fast, his belly bids him eat long and late.

God him hat be þe morȝen arise: þe wo*m*be zayþ / 'þo ne sselt / ich am to uol / me behoueþ to slepe / þe cherche nys non hare / hy abyt me wel.' And hua*n*ne he arist: he begynþ his matyns / and his benes / and his oreysones. and zayþ. 'a / god / huet ssolle we / ete to day. huader me ssolle / eny þing uynde / þet by worþ?' Efter þise matynes: comeþ þe laudes. and [he] zayþ. 'A. god / huet we hedde / guod wyn yesteneuen / and guode metes.' And efterþan / he bewepþ his ze*n*nes: and zayþ. 'Allas he zayþ / ich habbe y-by nyeȝ dyad to niȝt. to strang / wes þet wyn / teue. þet heaued / me akþ. ich ne ssel by an eyse: al-huet ich habbe / ydronke.' þous to þe kueade zayþ. þis ze*n*ne / let man to ssame. Vor alþeruerst / he becomþ tauernyer. þa*n*ne he playþ ate des. þa*n*ne he zelþ his oȝen. þa*n*ne he becomþ ribaud. holyer. and þyef. and þa*n*ne me hine anhongeþ. þis is þet scot: þet me ofte payþ.

After rising he thinks of what he shall eat.

Then he thinks of yesterday's good wine, but bemoans his aching head.

The glutton often comes to the gallows.

This is the shot he often pays.

þis ze*n*ne hi*m* to-delþ / ase be saynt g*re*gorye. ine vif boȝes. Vor ine vif mane*r*es / me zeneȝeþ / be mete / and be drinke. Oþer uor þet / þet me eth / and dryngþ: to-uore time. oþer / to lostuolliche. oþer / out of mesure. oþer / to ardontliche. Oþer / to plentyuousliche. þe uerste boȝ þa*n*ne / of þise ze*n*ne: is to ete / beuore time. and to uoul þing hit is / of man / þet heþ age: hua*n*ne he / ne may abyde / time / to etene. and of grat lecherie / of þrote / hit comþ. þet man / þet is strang / and hol of bodye. wyþ-oute ancheysoun sceluol. to-uore riȝte houre / yernþ to þe mete / ase deþ a best doumb. And uele ze*n*nes comeþ / of þo ilke wone. þa*n*ne hit comþ / þet zuych a man zayþ. þet he ne may ueste. ne do penonce. Vor he heþ þet yzed. 'ich habbe / a to kuead heaued.' And he zayþ zoþ. uor he heþ hit zuych ymad. and kuead herte alzuo / þet heþ ymad þet kuead. and hi*m* heþ y-do breke [1] / þe uestinges / þet is grat ze*n*ne. and yef he hi*m* damnede / be hi*m* zelue: þer-of no strengþe. Ac

This sin spreadeth out into 5 boughs.

1. Eating before time, and yielding to lechery of throat,

as doth a dumb beast.

A man guilty of this sin cannot fast, because his head is bad, but what is worse, his heart becomes evil.

1 [MS. *broke.*]

He will have fellows like himself,

he wyle habbe uelaȝes / þet doþ ase he deþ. huiche he draȝþ / uram wel to done and let his mid hi*m* / in-to helle. Vor he deþ ham / breke hare uestinges. and do

[Fol. 15. a.]

hare glotounyes. huer-of hi ham / wolden loki: yef þer nere / kueade uelaȝes. Vor þe drinkere / and þe horling / amang þe oþre kueades / þet hi doþ: p*rop*reliche one ze*n*ne / þet is þe dyeules / hua*n*ne hi wyþ-draȝeþ to do wel. Hy ziggeþ / þet hi ne moȝe naȝt ueste. ac hy lyeȝeþ. Vor litel loue of god: ham heþ þet / y do zigge. Vor yef hi loueden zuo moche / þe zoþe ioye of heuene. ase hy doþ / þe ydele blisse / of þis wordle: ase hy uesteþ / uor þe timliche nyedes / al-huet niȝt: ase wel / hi miȝten ueste / huet non / uor god: yef hi hi*m* / zuo moche louede. Ac hy byeþ / ase is þet child. þet wyle alneway / habbe þet bread / ine his hand. And þe sselt conne / þet ase me zeneȝeþ / ine to raþe arizinge / uor to ethene: and alsuo me zeneȝeþ: late to soupi. þa*n*ne þet uolk / þet late louieþ to soupi / and to waki be niȝte. and wasteþ þane time / ine ydelnesse. and late guoþ to bedde / and ariseþ late: zeneȝeþ / ine uele man*er*es. Verst: ine þet hi wasteþ / þane time. and hine miswendeþ / hua*n*ne hi makeþ / of þe ny[ȝ]t: day. and of þe daye / niȝt. Zuych uolk / god acorseþ / be þe p*ro*phete. Vor me ssel be daye: wel / do. and be niȝte / herie god / and bidde. ac huo þet lyþ a bedde / hua*n*ne he ssolde arise. slepe he mot: hua*n*ne he ssolde bidde. and his se*r*uise yhere / and god herie. and þos he / lyest al his time / and þe niȝt: and þane day. Efterward / ine zuyche wakinges: me deþ manye kueades. ase playe ate ches. oþer ate tables. and me zayþ / manye bisemers. and folyes. and þus wasteþ / þe wreche his time / and his wyttes / and his guodes. and wreþeþ god. and harmeþ his bodi / and more þe zaule.

whom he causes to sin.

He loves the idle bliss of the world more than the true joy of heaven.

He is as the child who will always have bread in his hand.

Some sin by supping late, and rising late.

They waste their time, and turn night into day.

Such folk are accursed of God.

They play at evil games, as dice:

So they wrath God, and harm their bodies and souls.

2. Immoderate eating and drinking.

þe oþer boȝ: is of mete / and of drinke / be to moche / and wiþ-oute mesure. þe ilke byeþ / p*rop*reliche glotounes / þet al uorzueleȝeþ / ase deþ þe kete of

his sperringe. Hit is grat wyt / to loki mesure / ine mete / and ine drinke / and *grat* helþe. uor moche uolk sterueþ. and ofte þer comeþ / greate ziknesses. Ac huo þet wyle þise mesure lyerny: he ssel ywyte / and onderstonde / þet þer byeþ / uele man*er*es to libbe / ine þe wordle. þe uerste libbeþ / be þe ulesse. þe oþer be / his ioliueté. þe þridde / be his fisike. þe uerþe / be his onesteté. þe vifte / be þan þet hare ze*n*nes acseþ. þe zixte be þe goste / and be þe loue of god.

Gluttons are like the kite that swallows the sparrow.

One man lives by the flesh, another by his jollity, a third by his physic, a fourth by his honesty, a fifth by his sins, and a sixth by the spirit and love of God.

þo þet libbeþ be þe ulesse / ase zayþ zaynte paul / hi slaȝeþ hire zaulen. uor hi makeþ / of hare wombe: hare god. þe ilke / ne hyealdeþ scele / ne mesure. and þeruore / hi ssolle habbe / ine þe oþre wordle / pine wyþ-oute mesure.

Those that live by the flesh slay their souls and make their belly their god.

þe ilke þet libbeþ be hare iolyueté: wylleþ hyealde / hire fole uelaȝredes: zuo þet hi ne conne / ne hi ne moȝe / healde mesure.

Those who live by their jollity know no moderation.

þo þet libbeþ be ypoc*ris*ye / þet byeþ / þe dyeules martires. hi habbeþ / tuo mesures. uor þe tuaye dyeulen / þet torme*n*teþ þane ypoc*rite*: byeþ moche ayder / ayens oþren. þe on him zayþ. 'eth ynoȝ / al-huet / þou art uayr / and uet.' þe oþer hi*m* zayþ: 'þou ne sselt. ac þou sselt ueste / al huet þou art / bleche and lhene.' Nou behoueþ / to habbe / tuo mesures / ane little / and ane scarse. þet he useþ / touore þe uolke. And anoþre guode and large. þet he useþ / þet non ne y-zyȝþ. þes ne halt naȝt / þe riȝte mesure. þe ilke / þet couaytyse ledeþ / habbeþ zuyche mesure: ase þe pors wyle. þet is lheuedi / and hotestre / of þe house. þa*n*ne ssolle we betuene þe porse / and þe wombe / of þe glotoune: habbe a uayr strif. þe wombe zayþ. 'ich wylle by uol.' þe purs zayþ / 'ich wylle by uol.' þe wombe zayþ / 'ich wylle þet þou ete. and drinke / and þet þou despendi.' And þe purs zayþ: 'þou ne sselt naȝt. ich wille þet þou loki / and wyþdraȝe.' Allas / huet ssel he do / þes wreche / þet is þrel / to zuyche tuaye kueade lhordes. Tuo mesures /

Those that live by hypocrisy are the devil's martyrs.

They live temperately before the world, but immoderately when none sees them.

[Fol. 15. b.]

Oftentimes there is a strife between the purse and womb of the glutton.

The belly says I will be full; so says the purse.

The one says I will eat and spend, the other says thou shalt not, I will that thou save and retrench.

makeþ be wyȝte ymad. þe mesure of wombe / in oþre-manne house guode / and large. And þe mesure of þe purse / of his. þet is zorȝuol and scarse.

Those that live by physic often die by physic.

þo þet libbeþ be fisike : hy healdeþ þe mesure / of ypocras / þet is lite / an strait. and hit iualþ ofte. þet þe ilke / þet be fisike leueþ : be fizike sterfþ.

Those living by their honesty eat at proper times.

þo þet libbeþ be hyre onestete : þe ilke hyealdeþ / þe mesure of scele. and libbeþ worssipliche / to þe wordle / þet eteþ ine time / and ine oure. and nimeþ mid guode wylle : þet hi habbeþ / and cortaysliche / an gledliche.

Those living by their sins are dieted by penance.

þo þet libbeþ be þan / þet hare zennes okseþ. hyealdeþ zuiche manere / and mesure / ase me ham chargeþ / ine penonce.

Those living by the spirit are those that use all things aright, in reason and moderation.

þo þet libbeþ / be þe goste. byeþ þo / þet ine þe loue of god wonyeþ. to huam þe holy gost tekþ / to hyealde ordre / an sckele / and mesure. þo þet habbeþ þe lhordssip / ope þe bodyes / þet is zuo y-taȝt / þet he ne acseþ / none outtrage. and deþ / þet þe gost hat / wy[þ]-oute grochinge / and wiþ-oute wiþzigginge.

Thus we see that the devil hath many tricks by which to take man by the throat.

First, he showeth him wine and meats,

Nou miȝt þou ysi / uor þet we habbeþ hyer yzed / þet uele ginnes / heþ þe dyeuel / uor to nime þet uolk / be þe þrote. uor uerst / he sseaweþ ham / þe wynes / and þe metes / þet byeþ uayre / and likerouses / ase he dede / to euen þane eppel. And þet / yef hit him ne is naȝt worþ : he him zayþ. 'eth / an drink ase þe ilke / and þe ilke. uelaȝrede þe behoueþ hyea[l]de. yef þe wylt / þet me ne scorne þe naȝt. and þet me þe / ne hyalde uor papelard.' oþer he him zayþ. 'þe helþe of þine bodye / þou sselt loki. uor huo þet ne heþ helþe : he ne heþ naȝt. Ne by naȝt manslaȝþe / of þe selue. þou sselt to þine bodye : þe sostinonce.' Oþer he him zayþ. 'Nim yeme / of þe guodes / þet þou dest / oþer miȝt do. þou ne est / naȝt uor þe lost / of þyne bodye : ac to serui god. þou sselt / þine strengþe loki to god. ase zayþ dauiþ.' þise sceles / byeþ zuo cleuiinde / þet þe wysceste / and þe holyist[e] man : byeþ oþerhuyl / becaȝt.

tells him to do as others do,

and to keep his body in health and strength by proper sustenance.

The devil says, take of thy goods and so serve God.

þe þridde boȝ of þise zenne is / to uerliche yerne / to þe mete / ase deþ þe hond: to þe hes. and þe more / þet is / þe ilke uerlichhede: þe more / is þe zenne. Vor ase hit ne is / no zenne / uor to habbe richesses. Ac his / to moche louye. Alsuo / hit ne is no zenne / uor to ethe / þe guode metes: ak ethe his / to uerliche / oþer disordeneliche. Ethe metes / byeþ guode / to guode. and to ham: þet be scele / and be mesure / his vseþ. and hise nimeþ / mid þe sause / of þe drede / of oure lhorde. Vor me ssel / euremo habbe drede: þet me / ne mys-nyme / be ouerdede. and me ssel herye god. and yelde hym þonkes / of his yefþes. And be þe zuetnesse / of þe mete / þet wyþ-oute / ne may by: me ssel þenche / godes zuetnesse. and to þe ilke mete: þet uelþ þe herte. þeruore me ret / ine hous of religion / ate mete: uor þet / huanne þet bodi / nymþ his mete / of one half: þet þe herte / nyme his of oþer half.

3. The third bough is a strong yearning for meat.

To eat meats is good, provided they are eaten with the sauce of the dread of our Lord.

[Fol: 16. a.]

By the sweetness of the meat we should think on God's sweetness.

þe uerþe boȝ / of þise zenne / of þan þet / to nobleliche wylleþ libbe. þet despendeþ / and wasteþ / uor to uelle hare glotonye / hwer-of an hondred poure / miȝten libbe / and ynoȝliche by ueld. Zuich uolk zeneȝeþ ine uele maneres. Verst: in greate despenses / þet hi makeþ. efterward / ine þan / þet hi / hit vseþ / ine to grat hete / and ine to grat lost. And efterward / ine þe ydele blisse / þet hi habbeþ. Vor hit ne is naȝt / onlepiliche lecherie / of zuelȝ: ac hit is / wel ofte uor bost / þet hi zecheþ / zuo riche metes / and makeþ / zuo uele mes. huer-of / ofte / comeþ / uele kueades.

4. The fourth bough is the spending and wasting of goods in order to live nobly.
Such folk sin in many ways:
1. In great expense.
2. In intemperance.
3. In vanity; they like to boast of their rich meats.

þe vifte boȝ is / þe bysihede / of glotuns / þet ne zecheþ / bote to þe delit / of hare zuelȝ. þise byeþ propreliche / lechurs / þet ne zecheþ / bote þet lost / of hare zuelȝ. Ine þri þinges / nameliche / liþ þe zenne / of zuyche uolke. Verst / ine þe greate bysihede / þet hy habbeþ / to porchaci / and to agraiþi. Efterward / mid grat lost / þet hy habbeþ / ine þe us. Efterward / ine þe blisse / þet hi habbeþ / ine þe recordinge. And huo

5. The fifth bough is the anxiety of gluttons, who seek only the delight of the swallow.
In three ways these folk sin:
1. In buying and preparation.
2. Great lust in the use of their property.
3. Bliss in the recording and en-

deavours to make of one meat many disguised messes.

þet miȝte telle / huyche bysinesse hi doþ / to þan / þet hare metes / by wel ag*ra*yþed. and ech to his oȝene smac. and hou hy moȝe maki / of one mete / uele mes desgysed / uor hare uoule lost. And hua*n*ne þe mes / byeþ y-come / on / efter þe oþer: þa*n*ne byeþ þe burdes / and þe trufles / uor entremes. and ine þise man*ere* / geþ þe tyme. þe wreche him uoryet. þe scele slepþ. þe maȝegret / and zayþ. 'Dame Zuelȝ / þo me ssast. ich am zuo uol: þet ich to-cleue.' Ac þe tonge þe lyckestre / him ansuereþ: and zayþ. 'þaȝ þou ssoldest to-cleue: ich nelle naȝt lete askapie / þis mes.' Efter þe lecherie / þet is ine etinge: comþ þe blisse / þet is ine þe recorder. Efterward / hi wesseþ þet hi hedden / nykken of crane. and wombe of cou. uor þet þe mosseles / blefte lenger / ine þe prote. and more miȝten uorzuelȝe.

And when the mess comes on, one after the other,

jests and jokes form the entrées.

[*a playnte*] The glutton says, "though my belly burst, I will not let this dish escape."

4. After the lechery and bliss of eating comes the wish of the gluttons, that they had the neck of a crane and the belly of a cow.

Nou þou hest y-hyerd / þe ze*n*nes / þet comeþ of glotounye / and[1] of lecherie. and þeruore / þet zuyche ze*n*nes / arizeþ co*m*munliche / ine tauerne: þet is welle of ze*n*ne. þeruore / ich wylle a lite take / of þe ze*n*nes / þet byeþ y-do / ine þe tau*er*ne. þe tauerne / ys þe scole of þe dyeule / huere / his deciples studieþ. and his oȝene chapele / þer / huer me deþ / his seruese. and þer huer he makeþ / his miracles / zuiche ase behoueþ[2] to þe dyeule. At cherche / kan god / his uirtues sseawy. and do his miracles. þe blynde: to liȝte. þe crokede: to riȝte. yelde þe wyttes of þe wode. þe speche: to þe dombe. þe hierþe: to þe dyaue. Ac þe dyeuel deþ al ayenward / ine þe tauerne. Vor hua*n*ne þe glotoun geþ in to þe tauerne / ha geþ opriȝt. hua*n*ne he comþ a-yen: he ne heþ uot þet hi*m* moȝe sostyeni ne bere. Hua*n*ne he þerin geþ: he y-zycþ / and y-herþ / and specþ wel / and onderstant. hua*n* he comþ ayen: he heþ al þis uorlore / ase þe ilke þet ne heþ wyt / ne scele / ne onderst*on*dinge. Zuyche byeþ þe miracles þet þe dyeuel makeþ. And huet lessouns þer he ret. alle uelþe he tekþ þer. glotounye. lecherie. zuerie. uorzuerie. lyeȝe.

The sins of gluttony and lechery arise commonly in the tavern, that well of sin,

that school and very chapel of the devil.

When the glutton goeth into the [Fol. 16. b.] tavern he entereth upright; when he cometh out he cannot support himself. When he enters he can see, hear, and speak well; when he departs he has lost all these, and has no reason or understanding. These are the devil's miracles.

[1] MS. *adn* [2] MS. *bohoueþ*

miszigge. reneye god. euele telle. contacky. and to uele oþre manyeres of *zen*nes. þer ariseþ þe cheastes. þe strifs. þe manslaȝþes. þer me tekþ to stele: and to hongi. þe tauerne is a dich to þieues. and þe dyeules castel uor to werri god / an his halȝen. and þo þet þe tauernes sustyeneþ: byeþ uelaȝes of alle þe *zen*nen þet byeþ y-do ine hare tauernes. and uor zoþe yef me ham zede / oþer dede / asemoche ssame to hire uader / oþer to hare moder. oþer to hare gromes. ase me deþ to hire uader of heuene. and to oure lheuedy. and to þe halȝen of paradis. mochel hi wolden ha*m* wreþi. and oþer red hi wolden do þer to þa*n*ne hi doþ.

The tavern is a ditch to thieves, and the devil's castle for to war against God and His saints.

Sustainers of taverns are accessories to all the sins done in their tavern.

þe zennes of þe tonge.

The sins of the tongue.

Huo þet wyle conne and weȝe þe *zen*nes of þe tonge: hit behoueþ[1] þet he conne weȝe / and ayenweȝe / þet word huych þet hit by. and huer-of hit comþ: and huet kuead hit deþ. Vor hit y-ualþ þet / þet word is *zen*ne ine hym. uor þet hit is kuead. And yef hit by-ualþ þet hit by *zen*ne uor þet hyt geþ out of kueade herte. And of heauede hit biualþ / þet þe speche is grat *zen*ne / uor þet hi deþ grat kuead / þaȝ hy by uayre and ysmoþed. Nou sselt þou ywyte / þet þe kueade tonge / is þet trau þet god acorsede in his spelle / uor þet he ne uand naȝt bote leaues. þet ine holy writ byeþ onde[r]stonde wordes. And alsuo ase hit is strang þing to telle / alle þe lyeaues of þe trauwe: alsuo hit is strang þing uor to telle þe *zen*nes þet of þe tonge comeþ. An þise ten boȝes we moȝe alsuo ne*m*ni: ydelnesse. yelpinge. blondinge. todraȝinge. lyesynges. vorzueriinges. stryfinge. grochinge. wyþstondinge. blasfemye.

It behoveth each man to weigh and re-weigh each word, whereof it cometh and what evil it doeth.

The evil tongue is the tree cursed by God, because he found on it nought but leaves, that is to say, words.

We may, amongst many others, name ten boughs: Idleness, boasting, flattery, seduction, lying, perjury, strife, grudging, opposition, blasphemy.

þe ilke þet ham yeueþ / to moche to ydele worddes. hi zecheþ grat harm / þet hi ne aparceyueþ naȝt. Vor hy lyeseþ þane time p*re*cious. huer-of hi ssolden habbe eftsone disete. and uorlyeseþ þe guodes þet hi þencheþ to done / and ssolden do. and nimeþ þe tresor of þe herte.

[1] MS. *bohoueþ*

Those who give themselves up to idle words uncover the pot so that the flies go therein. One calls them idle words, but they are not so, but dear and harmful.

and hise uelþ a-yen mid ydelenesse. hi onwriþ þane pot. and þe uleȝen vlyeþ þerin. hi hise clepieþ / ydele wordes / ac hi ne byeþ. ac hi byeþ of grat cost / and harmuolle / and perilous. ase þo þet emteþ þe herte of hire guode. and velþ his ayen / mid ydelnesse / ase þo / huer-of behoueþ yelde rekeninge of echen beuor god / ate daye of dome. ase god zayþ ine his spelle. Hit ne is naȝt lite þing / ne ydelenesse / huer-of hit behoueþ rekeni. and yelde scele ine þe heȝe cort / ase beuore god / and al þe baronage of heuene.

And in the high court of God must an account be given of them. In idle words one sinneth in five ways:

1. The tongue is sometimes full, [Fol. 17. a.] and goes like the clapper of a mill.

Ine þo ydele wordes me zeneȝeþ ine vif man*er*es. Vor þer byeþ zome wordes ydele / huer of þe tonges byeþ zuo uolle / þet spekeþ beuore / and behynde. þet byeþ ase þe cleper of þe melle / þet ne may him naȝt hyealde stille. And yef hi spekþ bisye wordes of ham þet zuo bleþeliche telleþ tidyinges. þet zetteþ ofte hare herte to mesayse of ham þet his yhereþ. and makeþ þe efter telleres ofte by yhyea[l]de foles and uor lyeȝeres. Eft*er*ward byeþ þe tales / and þe uayre zigginges. huer-of hi habbeþ moche of ydele blisse / þo þet hise conne sotilliche zigge / uor þe herkneres do wel lheȝȝe. Eft*er*ward byeþ þe bourdes / and þe trufles uol of uelþe / and of leazinges. þet me clepeþ ydele wordes. Ac uorzoþe hit ne byeþ. ac hy byeþ wel stinkinde / and wel uoule. Eft*er*ward byeþ þe bisemeres and þe scornes / þet hi ziggeþ ope þe guode men. and ope alle ham þet wylleþ do wel / þeruore: þet hi myȝten his draȝe to hare corde. and uram þe guode þet hi habeþ y-*con*ceyued wyþdraȝe. þet ne byeþ naȝt ydele wordes. Vor þou art ase manslaȝþe / yef þou be þine tonge / wyþdraȝst ane man / oþer a child wel to done. and god þe can asemoche þank: ase wolde þe kyng / yef þe heddest yslaȝe his zone / oþer his t*re*sor ystole.

The after-tellers are often held fools and liars.

2. Idle tales and fair sayings.

3. Jests and jokes full of filth and of lies,

stinking and foul words.

4. Mocking and scorn of good men.

Thou art as a manslaughter, if thou causest any one to do wrong, by thy tongue.

Of the sin of boasting.

Of þe ze*n*ne of yelpinge.

Efterward comþ þe ze*n*ne of yelpynge / þet is wel

grat / and wel uoul / wel uals / and wel vileyn. Hi is wel grat: Vor huo þet yelpþ: he is aperteliche godes þyef. and him wyle benyme his blisse / ase we zede hyerbeuore. þet is a wel uals *zenne*. Vor þe guodes huerof he miȝte wynne þe heuene: hi yeueþ uor a litel wynd. And zuo hit is a wel uoul *zenne*. Vor þe wordle zelf / ham halt uor fol. and uor vilayn and uor nice.

He that boasteth is God's thief.

For a little wind he loseth heaven.

The world itself holdeth him to be a fool.

Ine þise boȝe byeþ vif leaues. þet byeþ vif man*ere* of yelpinges. On is preterit. þe[t] is to zigge: of þinge ypased. þet is þe *zenne* of þan / þet zuo bleþeliche recordeþ hare dedes / and hare prowesses. and þet hi weneþ habbe / oþer wel ydo: oþer wel yzed. þe oþer is of p*resent* þet is to zigge: of nou. þet is þe *zenne* of þo: þet naȝt ne doþ gledliche. ne ham ne payeþ wel to done / ne wel zigge. bote ase me his yzyȝþ / oþer yherþ. þise / ine dede / oþer ine speche / and ine zinginge: hi yelpeþ / and zelleþ uor naȝt: al þet hi doþ. To þan belongeþ þe *zenne* of zuichen þet yelpeþ of þe guodes þet hi habbeþ / oþer þet hi weneþ habbe / of hare noblesse. of hare richesse / of hare prouesse. Hy byeþ ase þe coccou / þet ne can zinge / bote of him zelue. þe þridde is þe *zenne* of þise ouerweneres þet ziggeþ. ich wille do þet / and þet. ich wylle awreke forre. ich wille maki þe helles and þe danes. þe uerþe is more sotil þet is of þan þet ne moȝe uor ssame ham-zelue praysi. ac al þet oþre doþ / and ziggeþ: altogidere uayrliche blamyeþ ase riȝt naȝt ne him prayseþ. to þet hi conne do and zigge. þe vifte is yet more sotil / of ham þet huanne hi willeþ þet me hise praysi / and hi nolleþ zigge aperteliche: hi hit makeþ a naȝt / and makeþ zuo moche ham milde / and ziggeþ / þet hi byeþ zuo kueade / and zuo zenuol / and zuo onconnynde: þrisiþe more / þ*an*ne hi by. vor þet me ham hereþ / and hyealde: uor wel boȝsam. 'Allas' zayþ saynt bernard 'huet þer is hier zorȝuolle yelpinge.' Hy makeþ ham dyeulen: uor þet me halt ham uor angles. Hy makeþ ham kueade: uor

In this bough are five leaves:
1. Past—boasting of past deeds, prowess, &c.

2. Present—boasting of present riches, nobleness, or prowess.

These boasters are like the cuckoo.
3. Overweening—boasting of what one will do.

4. Blaming what is right in others.

5. Affected humility. Many folk say that they are wicked and sinful,

[Fol. 17. b.]

so that one may hold them in esteem.

They make themselves devils, so that they may be accounted angels.

þet me ssolde his hyealde uor good. ne more me ne may ham wreþi: þa*n*ne uor to zigge / uor zoþe þou zayst zoþ. To þan belongeþ þe ze*n*ne of ham þet zechiþ spekemen ham uor to praysi. and uor to grede hare noblesse / be huas mouþe hi spekeþ / and þe more hardyliche.

Others seek spokesmen to praise and extol their virtues.

Of flattery.

Of blondinge.

Flatterers are the devil's nurses, who give suck to his children and sing them to sleep. They smear the way of hell with honey.

There are five boughs of this sin 1. Praising hastily what is well said or done.

2. Exaggeration of trifles,

where there is more of lies than truth.

3. Assumption of goods and graces. The folk who assume so much and so deceive many are called charmers.

4. Singing *placebo* to every word or deed, be it good or bad; or echoing all that is said by others, be it good or bad.

þe blonderes / byeþ þe dyeules noriches. þet his children yeueþ zouke / and doþ ham slepe ine hare ze*n*ne be hare uayre zang. Hy smerieþ þane way of helle mid hony / ase me deþ to þe bere / uor þet þe zeneȝere hine ssolde guo þe hardylaker. þis ze*n*ne hi*m* to-delþ: ine vif deles. þet byeþ ase vif leaues: ine þise boȝe. þe uerste ze*n*ne is of þyse blonderes. þet hua*n*ne hi yzeþ þet he / oþer hy / þet hi wylleþ beuly / habbeþ wel yzed. oþer þet he heþ wel ydo: an-haste him ziggeþ to him-zelue / uor þet ha heþ ydele blisse. Ac his kuead nolleþ hi hi*m* naȝt telle. þe oþer ze*n*ne is / hua*n*ne þe litle guodes þet hire children þet hi doþ zouke / ydo / oþer yzed: hy leueþ / and dobbleþ / and moreþ hit of hiren / al-huet þer is more of lyeasinge / þa*n*ne of zoþ. And þeruore hi byeþ ycleped ualse wytnesses ine holy writ. þe þridde ze*n*ne is / hua*n*ne hi doþ onderstonde þe ma*n*ne / oþer þe wyfma*n*ne / þet he heþ ine him manie guodes / and g*r*aces / huer-of he ne heþ none and þeruore his clepeþ holy writ: charmeres. uor hy becharmeþ zuo moche þane man: þet he ylef[þ] ham more / þa*n*ne hi*m* zelue. þet he ylefþ bet þet he yherþ: þa*n*ne þet he yziȝt. and þet hy ziggeþ of hi*m*: þa*n*ne þet hi useþ. þe uerþe ze*n*ne is. þet hua*n*ne hi alle zingeþ / 'Placebo.' þet is to zigge: 'mi lhord zayþ zoþ. mi lhord deþ wel.' and wendeþ to guode / al þet þe guodeman deþ / oþer zayþ. by hit guod by hit kuead. And þeruore hy byeþ ycleped ine þe writinge: ecko. þet is þe rearde þet ine þe heȝe helles comþ ayen / and acordeþ to al þet me him zayþ. by hit guod / by hit kuead. by hit zoþ / by hi uals.

þe vifte zenne is / huanne þe blondere defendeþ / and excuseþ / and wryeþ þe kueades / and þe zennes / of ham þet he wyle ulateri. and þeruore zuyche byeþ ycleped ine writinge: tayles. Vor hi wreþ þe uelþes of zenne of riche men / uor zom timlich guod. hueruore hi byeþ anlicned to þe tayle of þe uoxe / be hare barat / and uor hare bezuykinge of tedraȝynge.

5. Defending, excusing, and hiding faults of others. Those guilty of this sin are called "tails."

Blondere / and misziggere: byeþ of one scole. þise byeþ þe tuo nykeren þet we uyndeþ ine bokes of kende of bestes. Vor hy byeþ a ssewynge of þe ze / þet me klepeþ nykeren. þet habbeþ bodyes of wyfman / and tayl of uisssse. and clauen of arn. and zuo zuetelich zingeþ / þet hi makeþ slepe þe ssipmen / and efterward his uorzuelȝþ. þet byeþ þe blonderes. þet be hare uayre zang / makeþ slepe þet uolk. and ine hare zenne. hi resembleþ an eddre / þet hatte serayn. þet yernþ more zuyþere / þanne hors. and oþerhuyl vleþ. and habbeþ þet uenym zuo strang: þet no triacle ne is þer to naȝt worþ. Vor raþre compþ þe dyaþ: þanne me uelþ þane byte. þet byeþ þe missiggeres. of huam salomon zayþ / þet hi byteþ / ase eddren ine bezuykinge. an þet uenim slaȝþ þri / in one stroke. þane þet zayþ. þane þet lhest. and þane / of huam he missayþ. þet is þe felliste best þet me clepeþ hyane. þet ondelfþ þe bodies of dyade men / and hise eteþ. þet byeþ þo / þet byteþ and eteþ þe guode men of religion / þet byeþ dyade to þe wordle. Hi byeþ more feller / þanne helle. þet ne uorzuylþ / bote kueade. Ac hi yerneþ op to þe guode. hueruore hy byeþ anlicned to þe zoȝe. huanne hi heþ yuarȝed / wel bleþeliche byt men: ycloþed mid huyt. Hy byeþ ase þe lhapwynche / þet ine uelþe of man / makeþ his nest / and zuo resteþ. þet byeþ þe ssarnboddes þet beuleþ þe floures. and louieþ þet dong. And þes boȝ heþ vif leaues. þe uerste is / huanne me vint leaȝinges.[1] and þe kueades uor oþren to arere blame. þe oþer is / huanne

Flatterers and mis-sayers are like Nykers or Mermaids, who sing sailors to sleep, and then swallow them. They are like the adder Serayn, [Fol. 18. a.] that runneth swifter than a horse, or the beast Hyane, who ungraves dead men's bodies and eats them. They are like the farrowed sow, who bites men in white; or like the beetles that love dung. There are five boughs of evil speaking: 1. Finding of lies in order to blame others. 2. Telling and

[1] *leazinges?*

increasing the report of another's wrong-doing.
3. Turning good into evil.

þet kuead þet he yherþ of oþren / he hit telþ uorþ / and hit moreþ of his oȝen. þe þridde is hua*n*ne he kuencþ / and deþ to naȝte / alle þe guodes þet þe man deþ / and hise deþ hyea[l]de to ane kueade. þes eth þane man al yhol. þe oþre ne eteþ hine naȝt al / ac byt / and nimþ a stech. and þis is þet uerþe lyeaf of þise boȝe / þet is p*ro*preliche ycleped todraȝynge. Vor he to-draȝþ / and toheauþ eche daye zom stech of guode / þet he yhyerþ of oþren. Vor huanne me zayþ guod of oþren touore him : alneway he vint / and zet ames. Vor zoþe he zayþ : þet is zoþ. he is wel guod man / and ich hine louie moche / ak he heþ zuich a lac ine him / and þet me uorþingþ. þes is þe scorpioun þet makeþ uayr mid þe heauede. and enueymeþ mid þe tayle. þe vifte is hua*n*ne he miswent / and went to þe worse half. al þet he yherþ / oþer yziȝþ / þat me may wende to guode / and to kueade. and þeruore is he uals demere / and ontrewe.

4. Speaking evil of others,

for when one speaketh good of another, some one will find something amiss.

They are like the scorpion, fair as to its head, but whose tail is poisonous.
5. False and untrue grudging of others' deeds.

Leazynges.

Lying.

Lying makes a man false.

Leazinge ualseþ þane man / alse me ualseþ þe kinges sel / oþer þe popes bulle. and þeruore þet me makeþ ualse monaye and berþ ualse lettres : ha ssel by demd ase ualsere / ate daye of dome. þe lyeȝere is amang þe men : ase þe ualse peny amang þe guode. ase þet chef : amang þe corn. þe lyeȝere is ylich þe dyeule. þet is his uader. ase god zayþ ine his spelle. Vor he is lyeȝere / and uader of leazinges / ase he þet made þe uerste leazinge. and yet he hise makeþ / and tekþ echedaye. þe dyeuel him ssewe þ ine uele ssefþes. and hi*m* chongeþ ine uele wysen / þet uolk uor to gyly. Alsuo deþ þe lyeȝere. hueruore he is ase þe gamelos þet leueþ by þe eyr and naȝt ne heþ ine his roppes bote wynd. and heþ ech manere colour / þet ne heþ non his oȝen.

The liar is among men as chaff among corn.

The liar is like the devil.

The liar, like the devil, changeth in many ways the folk to beguile.

He is like the chameleon, that liveth by air, who with all sorts of colours has none of his own.

[Fol. 18. b.]

Ine þise boȝe byeþ þri smale tuygges : Vor þer byeþ leazinges helpi*n*de and leazinges likynde. and leazinges

In this bough are three small twigs.

deriynde. and in echen is zenne. Vor ase zayþ saynt austin. asemoche ase he þet lyeȝþ / be his leazinge / deþ guod to oþren: alneway he deþ his oȝene harm / þanne þe leazinges helpinde byeþ zenne. Ac þe leazinges likinde. byeþ more grat zenne / ase byeþ þe hyeȝinges of þe lozeniour. and of þe gememen / and of þe scorneres. þet ziggeþ þe bysemeres. and þe lezinges. and þe lheȝinges uor to solaci þet uolk / ine ziggynge / and ham to harkni: is zenne. hit ne is non drede. Ac þe lyazinges deriynde: byeþ dyadlich zenne. huanne me his zayþ wytindeliche / and be þoȝte[1] / uor to do harm to oþren.

1. Lies helping.
2. Lies pleasing,
3. Lies hurtful.

1. The first sin does harm to the man who is guilty of it.
2. The second sin is seen in flatterers and scorners who lie to please folk.
3. The third sin is deadly, whether it be in thought or deed.

[1 MS. þoȝto]

To þise boȝe belongeþ alle ualshedes / and þe gyles / and þe contackes. þet me deþ in al þe wordle uor oþren to gyly and harmy. oþer ine zaule / oþer in bodye. oþer ine guodes. oþer ine los / huych þet hit by.

To this bough belong falsehoods, guiles, and contests, made to harm others.

Of þe zenne of lyeȝinge.

Of the sin of lying.

Kvéad þing hit is to lyeȝe / ac more zenne hit is him zelue uorzuerie. and þeruore oure lhord hit zuo moche uorbyet. Perilous þing hit is to zuerie. ac naȝt uor þan / þet ine no poynt me ne may zuerie: wyþ-oute zenne. ase zayþ þe bougre. Ac uor þan þet ofte zuerie: makeþ ofte uorzuerie / and ofte zeneȝi. Vor ine zeue maneres me zuereþ. Verst huanne me zuereþ boldliche / þet is [in] onworþnesse / and bleþeliche. þet hit þingþ / þet him hit likeþ to zuerie. þeruore hit uorbyet saint Iacob. 'ne zuerieþ naȝt: bote huanne hit is nyed.' ac þet wyl: is þe lecherie[2] uor to zuerie. Efterward huan me zuereþ liȝtliche / þet is uor naȝt / and wyþ-oute scele. þet is uorbode ine þe oþre heste of þe laȝe / þet god wrot ine þe tables of ston / mid his vingre. Efterward huanne me zuereþ be wone: ase at eche worde. Vor þer byeþ zome zuo euele ytaȝt: þet hi ne conne noþing / zygge wyþ-oute zueriynge. þise habbeþ god in to grat onworþhede. huanne al day / and uor naȝt / him clepieþ to wytnesse / of al þet hi ziggeþ. Vor zueriinge ne is non

Perjury is worse than lying.

Swearing leads to forswearing.
There are seven modes of swearing:
1. Bold swearing.
2. Needful swearing.
3. Light swearing.

[2 MS. *telecherie*]

4. Habitual swearing.

Habitual swearers hold God in contempt.

oþer þing: þanne to clepie god to wytnesse. and his moder / and his halȝen. Efterward huanne me zuereþ folliche. and þet yualþ ine uele maneres. Oþer huanne me zuereþ be tyene / and sodaynlyche / huer-of him uorþingþ efterward. Oþer huanne me zuereþ uor þing þet me ne may naȝt healde wyþ-oute zenne: zuich oþ me ssel breke: and do penonce uor þane fole oþ. Oþer huanne me zuereþ zikerliche / of þinge þet me nis naȝt ziker / yet þaȝ hit by zoþ. Oþer huanne me behat zikerliche þet me naȝt not / yef me hit may uoluelle. Oþer huanne me zuereþ be þe sseppinges / ase me zayþ. be þe zonne þet ssinþ. by þet uer þet bernþ. oþer by myn heued. oþer by myne uader zaule. oþer oþre þane ylych. Zuyche oþes god uorbyet in his spelle. Vor þet ich ssel maky ziker: ich ne ssel naȝt draȝe to wytnesse / bote þane heȝe zoþ. þet is god þet al wot. naȝt þe clene ssepþes / þet ne byeþ bote ydelnesse. And huanne ich his zuerye be þoȝte: ich bere ham ane worþssipe / þet ich ssolde bere to god onlepi. Ac huanne me zuereþ be þe [1] godspelle: me zuereþ be him / þet þe wordes byeþ / and byeþ ywryte. And huanne me zuereþ be þe holy relikes / and be þe halȝen of paradis: me zuereþ be ham / and be god þet ine ham woneþ. Efterward huanne me zuereþ vileynliche by god / and by his halȝen. ine þise zenne / byeþ þe cristene worse / þanne þe sarasyn. þet nolden zuerie ine none manere / ne nolden þolye / þet me zuore beuore ham / zuo vileynlyche / be Iesu crist: ase doþ þe cristene. Hi byeþ more worse þanne þe gyewes: þet hine dede a-rode. Hy ne breken non of his buones. Ac þise him tobrekeþ smaller: þanne me deþ þet zuyn ine bocherie. þise ne uorbereþ naȝt oure lheuedi. and þise his tobrekeþ more vileynlaker: and hire / and þe oþre halȝen / þet hit is wonder: hou þe cristendom hit poleþ. Efterward huanne me zuereþ ualsliche. oþer huanne me berþ ualse

5. Foolish swearing, as in sudden pain,

in rash promises,

in bold assertions without being certain of the truth,

in promising what one cannot fulfil; and swearing by the sun, moon, one's head, &c.

[Fol. 19. a.]

This is worshipping the creature instead of the Creator.

6. Swearing by God and his saints.

Those guilty of this sin are worse than the Jews who crucified Christ.

It is a wonder how Christendom beareth them.

[1] It may be read þo

wytnesse. oþer me zuereþ uals / wytindelyche. ine huyche manyere / þet me zuereþ oþer openliche / oþer stilleliche be art / oþer be sophist*r*ie. Vor ase þe riȝte wrytes ziggeþ / god þet loueþ Mueknesse / and zoþnesse / yne zuyche wytte onderuangþ þane oþ / and onderstant þet word : ase he hit onderstant / þet ne þengþ naȝt bote guod. and þet muekliche / and wyþ-oute stryf hit onderstant.

7. False swearing and false witnessing.

God loves meekness and truth.

Mochel is *grat* godes myldenesse. hua*n*ne zuyche men þet zuerieþ of þinge þet hi wyteþ wel : þet ne is naȝt zoþ. oþer behoteþ þing : þet hi nele[1] naȝt healde. þet þe dyeuel hi*m* ne astrangleþ hastelyche. Vor hua*n*ne he zayþ : zuo god me helpe. oþer zuo god me loky. and he lyeȝe : he deþ hi*m* out of þe helpe / and of lokynge of god. nou ssolde he be riȝte / lyese wyt / and onderstondi*n*ge / and body. and guodes. and zaule / and al þet he halt of gode.

Great is God's mildness, when men swear falsely.

[1 *nolleþ f*]

For when one says, "So God me help," and if he lie he puts himself out of the pale of God's mercy.

þe laste boȝ of þise ze*n*ne is : hua*n*ne man agelt his treuþe / and þet he heþ behote[2] / and y-*gra*nted. oþer be his t*re*uþe. oþer be his oþe. Vor t*re*uþe yloȝe / and oþ ybroke : is ase hit were al on.

The last bough of this sin is when a man sinneth against his truth and against his oath.

[2 MS. bohote]

CHEASTE.

Strife.

Saynt augustin zayþ. þet noþing zuo moche ne ys ylych to þe dyeules dedes : ase cheaste. þes[3] meyster huer-of ne is non drede : payþ moche þe dyeule / and naȝt ne payþ god. þet ne loueþ bote pays / and onynge.

Strife is like the devil's deeds, saith Augustine.

þes boȝ hi*m* to-deleþ ine .vij. oþre boȝes. Huer-of þe uerste is : strif. þe oþer / chidinge. þe þridde / missigginge. þe uerþe / godelinge. þe uifte / atwytinge. þe zixte / þreapninge. þe zeue*n*de / vnonynge arere. Huanne þe dyeuel yziȝþ loue / and onynge amang uolke : moche hit him uorþingþ. and uor ham maki vnonynge : he makeþ bleþeliche his miȝte ham uor to do striui. And þe dyeuel beginþ þet uer of

There are seven boughs of contest:
1. Strife.
2. Chiding.
3. Evil speaking.
4. Slandering.
5. Reproaching.
6. Threatening.
7. Discord.

The devil does not like to see love and concord among men, he tries to raise strife,

[3 It is not clear whether *þes* or *þis* is the MS. reading.

which is followed by noise, as when one says to the other, "So it is," "It is not so," "So it was," "It was not so."

tyene / and euel wyl uor to becleppe. þa*n*ne efter þet strif / and þe cheaste: comþ þe noyse / and þe cheaste. Al / alsuo hua*n*ne me alyȝt þet uer: lhapþ þet smech efter þe layt. Stryf / and cheaste / and hua*n*ne þe on zayþ to þe oþren: 'zuo hit is.' 'zuo hit ne is.' 'zuo hit wes' / 'zuo hit nes.'

2. Chiding is lying one against another.

Chidinge is: hua*n*ne eyder lyexneþ oþren / oþer greate wordes. Efter þan comeþ þe myssigginges. þet is hua*n*ne þe on peyneþ þa*n*noþren / and ziggeþ þe greate felonyes. Vor þer is a feloun þet heþ þe tonge more keruinde: þa*n*ne rasour. 'more zuyfter / þa*n*ne arwe ulyinde. and more boryinde: þa*n*ne zouteres eles. zuyche men byeþ anlykned to þe þorn-hog. þet ys al ywryȝe myd prikyinde eles. and hit is to moche fel / and zone hit is wroþ. And þa*n*ne hit is of-tyened: he kest out his eles of his bodye: ariȝthalf / and a lefthalf. Alsuo he is anlikned to þe felle dogge. þet byt / and beberkþ alle þo þet he may.

[Fol. 19. b.]

3. An evil speaker has a tongue sharper than a razor.

He is like the thorn-hog (hedge-hog), with its pricking awls cast out right and left.

He is like a fierce dog that barks and bites at every body.

4. Slandering.

Ef*ter*ward comeþ þe godelinges. þet is hua*n*ne þe on godeleþ þa*n*ne oþrene. And þet is zuo grat ze*n*ne / þet þe wrytynge zayþ: þet huo þet godeleþ his em*cr*isten: he ys acorsed of god. And saynte paul zayþ. þet zuych uolk ne moȝe habbe godes ryche. And salomon zayþ. þet hare mouþ is: ase þe wyȝte þet ualþ ine hot weter. þet kest hyer / and þer: and scoldeþ alle þo þet byeþ þer aboute.

Slanderers are accursed.

Their mouth is as the weight that falleth into hot water, scalding all around.

5. Reproaching a man for his sins, follies, poverty, poor kin, &c.

Efterþan comeþ þe wyþnymynges / þet byet yet more g*ra*tter ze*n*ne. hua*n*ne me atwyt ane man / oþer his ze*n*nes / oþer his folies / oþer his pouerté / oþer his poure ken / oþer oþre lac[1] þet is ine hi*m*.

6. Threatening is the beginning of wars.

Efterward zuo comeþ þe þreapnynges / and beginneþ þe medles / and þe werres. Ac aboue alle þise ze*n*nes þet we habbeþ hyer ynemned: paseþ þe ze*n*ne [of] ham / þet be hare kueade tonge / sostyeneþ / and arereþ þe strifs / and þe euele wylles / betuene ham

Above all the sins already named, is the sin of those who by their evil

[1] *defaute* has been erased in the MS.

þet byeþ uryendes togidere. and þo þet miswendeþ þet pays. and þe onynges. God hateþ moche zuych uolk and zuo zayþ þe writinge.

tongue arear and sustain strife and evil will.

Of grochinge. þet is of him þet ne dar naȝt ansuerie.

Of grudging or murmuring.

Ofte we hit yzeþ come / þet þe ilke þet ne dar ansuerye / ne chide. þet he beginþ to grochi betuene his teþ. and grunny. Vor efter þe chyaste: we zetteþ þe zenne of grochinge. Hou grat is þe zenne: ous sseweþ wel þe wreche þet god kan nyme. ase recordeþ holi wryt. Vor þise zenne / onleak þe erþe / and uorzualȝ datan and abyron. and villen doun al kuic in-to helle. An uor þo zenne / zente god a uer / þet uorbernde-kore: and alle his uelaȝes. CC.L. of þe gretteste of godes ost ine desert. Vor þe ilke zenne uorlore þe yewes þet land of beheste / þet god ham hedde behote. zuo þet of zix C. þousond / þet god hedde ykest / out of þe þreldome of þe kinges of egipte. and þet he hedde yloked: uourti year ine desert / myd þe manné of heuene. ne yede into þe holy londe / bote tuo / wyþoute mo. þet hetten calef: and Iosue. ac alle hi storuen in zorȝe: ine þe desert.

Some men will not be reminded of their faults without grudging and grunting.

For this sin unlocked the earth and swallowed Dathan and Abiram.

For this sin the Jews lost the land of Promise, so that out of the six hundred thousand who came out of Egypt,

only two (Caleb and Joshua) lived to enter Canaan.

þis zenne heþ tuaye boȝes. Vor þe on: is grouchinge aye god. and þe oþre aye man regneþ. þis zenne is ine uele maneres / ase ine sergons aye hire lhordinges. ine wyfmen: aye hare leuedis. and ine children / aye hare uaderes / and hare modren. Ine poure: aye þe riche. and þe þrelles: aye þe knyȝtes. Ine leawede: aye þe clerkes / and aye þe prelas. and þe cloystrers: aye þe abbottes. and þe priours: and hire officials / ase subprior. and þe oþre. And wext þe grochinges ine alle zuyche persones: oþer of onboȝsamnesse uor þan þet me is to hard ine hestes. oþer ine sleauþe / uor þet me is to sleuuol. oþer of inpacience / uor þet me ne deþ naȝt alle þe wylles. oþer of enuie. oþer of felonie. uor þet

This sin hath two boughs: 1. Murmuring against God. 2. Murmuring against man. This sin is seen in many ways, in servants against their masters, women against their lords, children against their parents, &c.

[Fol. 20. a.]

This is the result of disobedience, sloth, or impatience.

me auonceþ more þe on: þa*n*ne þe oþre. and manye oþre kueade roten.

Man desires to be God's master, and if he has not his will, he murmurs against Him, and singeth the devil's song.

Grochinge aye god heþ yet nou ynoȝ mo encheysouns. Vor man þet heþ uorlore *grace* / and þolemodnesse: he wyle by mayster ope god. zuo / þet / al god deþ ine erþe: bote yef he hit ne do al to his wylle: an haste he grocheþ aye god. and zyngþ þet pa*ter* nos*ter*. to tokne. Vorzoþe ac þe dyeules zang. Vor ase þe holi gost tekþ. and makeþ his ychosene zinge ine hare herten þe zuete zonges of heuene. þet is of þe *grace*s of al þet he deþ. and of al þet he us zent. Alsuo þe kueade gost makeþ his deciples zinge þa*n*ne zang of helle. þet is grochinge. þet eure ssel yleste ine helle. in al þet god deþ / bote hit by al to hire wylle. Vorzoþe mochel is zuych a man fol / ant out of his wyte / þet wyle þet me hi*m* yelde scele / of al þet he heþ ydo / yef me hi*m* zent / aduerseté. pouerté. ziknesse. dyere time. rayn. druȝþe. yef me yefþ hi*m* / and benymþ hit oþren. bote yef hit ne by do al to his wylle: he hi*m* niymþ anhaste to grochi aye god / and hi*m* euele þonkeþ. huet wonder is hit / þaȝ god hi*m* awrekþ of zuyche uolke / þet wylleþ hi*m* benyme his lhordssip / and his wyshede.

The Holy Ghost maketh his chosen sing of the sweet songs of heaven.

The devil maketh his disciples sing the song of hell, i.e., grudging.

They murmur against God for every adversity that befalls them.

What wonder is it, if God take vengeance upon such folk!

Of wyþstondynge.

Of opposition (rebellious conduct). Withstanding is worse than grudging.

Kvead þing is grochinge: ac more is wors / wyþstondinge. wyþstondynge is a *zen*ne / þet comþ of þe herte þet is rebel / and hard / and rebours / and dyuers. þet alneway wyle þet his wyl by do / and his zygg*in*ge by yhyalde. þet wyle / þet alle þe oþre / bouȝe to him. and he ne bouȝe to nonen. þis is þe harde herte: huer-of salomon zayþ. þet he ne may naȝt fayly: of kued ende. And ase þer is grochinge aye god. and aye man: alsuo is zuych herte rebel to god / and to man.

This sin is seen in those who will bow to none, whose hearts are rebellious to God and man.

This sin hath four boughs, that appear in the rebellious.

þis *zen*ne heþ vour boȝes. Vor zuyche herten byeþ rebours / and rebels / red / to leue. to done godes heste. chastinge þolye. and techinge onderuonge. Yef enye

of hare uryendes ha*m* wylleþ rede. and hare ureme ssewy. naȝt ham nolleþ yhere. raþre uor þet hi habbeþ yspeke. hi doþ þe more bleþelaker þe contrarye. To þe rede of oure lhorde: ofte hi byeþ rebel / yef me ham ret þing: þet by to helþe to hire zaules. ne noþyng nolleþ do / erþan me gabbeþ of ham. And þos hy byeþ rebels / to þe heste of oure lhorde / to huam hi byeþ yhyealde. and zuo moche ham zet beuore þe dyeuel of toknen. oþer of fyeblesse. oþer of elde. oþer of yeȝeþe. oþer of oþre kueade sceles. þet alast: hi ne doþ naȝt. Efterward hua*n*ne me his chasteþ / and wyþnymþ. hi ham defendeþ ase þe bor / zuo þet hare folyes ne beknaweþ. and þe more þet hi ham excuseþ: þe more wext þe ze*n*ne. And zuo hit is hua*n*ne god his beat / and chasteþ. and maugre hy wyteþ. and zyggeþ ofte. onþank þan: and þe oþren / 'huet wyle god me do. huet habe ich hi*m* misdo?' þos deþ þe fol. and þet hi*m* ssolde by triacle: to hi*m* went in to uenym. and þe medecine: him yefþ þane dyaþ. Efterward þer byeþ zome of zuo diuers wyt / þet none guode techinge ne onderuongeþ. ak alneway weryeþ hare sentense huet þet hit by. zuo þet ofte hi ualleþ ine errour. and ine ualse opinions. and ine eresye. and ine euele byleaue.

1. They rebel against the advice of friends.

2. They are rebellious against Christ.

3. They are rebels against the behests of our Lord.

They excuse themselves whenever corrected.

When God chasteneth and beateth them, they speak evil against Him.

[Fol. 20. b.]

4. They listen to no good teaching, but follow their own plans, and so fall into error.

Of blasfemyes.

Of blasphemy.

Blasfemyes is ase zayþ saynt austin. oþer hua*n*ne me ylefþ and zayþ of god þing: þet me ne ssel yleue / ne healde. oþer me ne lefþ naȝt þet me ssolde yleue. Ac speciallyche we clepieþ hyer blasfemye: hua*n*ne me missayþ of god / a*n*d of his halȝen. oþer of þe sacremens of holy cherche. þis ze*n*ne ys ydo ine uele maneres. Oþer hua*n*ne me hit zayþ be þoȝte. ase doþ þe bougres / and þe mysbyleuinde. Oþer me hit zayþ uor couaytise to wynne. ase doþ þise charmeres / and þise wyche*n*. Oþer hua*n*ne me hit zayþ be tyene / and be despit ase doþ þise playeres / þet zuo uyleynliche

Blasphemy is to believe or say of God what one does not or should not believe.

Specially is this sin in those who speak evil of God, His saints, or His sacraments, as in heretics and unbelievers,

and in those who wickedly

break Christ's body.

tobrekeþ Iesu cristes body. and zuo uileynliche missiggeþ of god an of his blissede moder / þet hit is dreduol and zorȝe to hyere / and lheste. þise byeþ ase wode houndes / þet biteþ and ne knaweþ naȝt hare lhord. þis *zen*ne is zuo grat: þet god his awrekþ oþerhuyl aperteliche ase we habbeþ yzed beuore / þo we speke of wyckede uolke. Of þise zenne zayþ god ine his spelle / þet hit ne ssel by uoryeue: ne ine þise wordle ne ine þe oþre.

These folk are like mad hounds, that bite and know not their lord.

This sin God has declared shall not be forgiven.

Nou we habbeþ ytald ten manere *zen*nes of þe tonge. þ*an*ne is þe uerste: ydelnesse. and þe laste: blasfemie and be cas hit is þet Salomon zayþ. þet þe beginnynge of þe kueade tonge: is folie. and þe ende: to kuead errour.

Of the 10 sins of the tongue, the 1st is idleness and the last blasphemy; the beginning is folly, the end error.

Hyer endeþ þe zeue dyadliche *zen*nes / and alle hire boȝes. and huo þet wel hi*m* studé deþ[1] ine þis boc: he myȝte moche p*ro*fiti / and lyerny / and knawe eche manyere of *zen*ne / and hi*m*-zelue wel ssryue. Vor non ne may hi*m* wel ssriue / ne hi*m* loki uram *zen*ne: bote he his ne knawe. Nou ssel þ*an*ne þe ilke / þet ine þise boc ret. yzy diligentliche to by yssriue. and hi*m* loky be his myȝte. Of oþre *zen*nes þet he ne is naȝt gelti: he ssel herye god and hi*m* boȝsamliche þonky. þet hi*m* heþ yloked.

Here end the seven deadly sins.

No man can keep himself quit of them unless he know them.

Of those sins that he hath not committed, let him thank God for preserving him from them.

VOR TO LYERNY STERUE.

For to learn to die.

Learn to die, so as to be able to live. [*Note wel þerne capitele.*]

Onneaþe sterf / þet ylyerned ne heþ. Lyerne to sterue: þ*an*ne sselt þou conne libbe. Vor no*n* wel libbe ne ssel conne: þet to sterue ylyerned ne heþ. And þe ilke aryȝt is ycleped wrechche: þet ne can lybbe / ne ne dar sterue.

He is a wretch who cannot live nor dare die.

Yef þou wylt libbe vriliche. lyerne to sterue gledliche. Yef þou me zayst / hou me hit ssel lyerny: ich hit wyle þe zigge an haste. þou sselt ywyte þet þis lyf: ne is bote dyaþ. Vor dyaþ is a wendinge. and þet

This life is but death, for death is a separation.

[1] MS. studedeþ

ech wot. and þeruore me zayþ of ane ma*n*ne hua*n*ne he sterfþ: he went. And hua*n*ne he is dyad: he is ywent. þis lyf alsuo ne is bote a wendynge. uor zoþe / uor zoþe: a wendinge wel ssort. Vor al þet lyf of ane ma*n*ne / þaȝ he leuede a þousond year: þet ne ssolde by / bote onlepy prikke: to þe zyȝþe / of þe oþre lyue / þet eure wyþoute ende ssel yleste. oþer ine zorȝe: oþer ine blisse / wyþoute endynge.

All the life of a man, although he lived a thousand years, were but a point compared to the life without end.

[Fol. 21. a.]

þis ous wytnesset wel þe kyng. þe erl. þe prince. þe emperour. þet þe blysse of þe wordle: hedden zomtyme. nou ine helle: wepeþ / and gredeþ. yelleþ / and zorȝeþ. 'A. allas: huet is ous worþ oure pouer. worþssipe. noblesse. richesse. blisse. and bost. al hit ys ywent / wel raþre þa*n*ne ssed: oþer uoȝel ulyinde. oþer quarel of arblaste. And þous geþ al oure lyf. Noũ we were ybore: and an haste dyad. ne al oure lyf: nes naȝt bote a lyte prikke. nou we byeþ ine zorȝe wyþ-oute ende. Oure blisse / is ywent in-to wop. oure karoles: into zorȝe. gerlo*n*des. robes. playinges. messinges. and alle guodes byeþ ous yfayled.' Zuyche byeþ þo zonges of helle. ase þe writinge ous telþ. ous uor to ssewy: þet þis lyf / ne is bote a wendynge: wel ssort. and þis wordle: ne is bote wendynge. and libbe ne is bote[1] a wendynge. þa*n*ne ne is libbe: bote sterue. and þet is zoþ / ase pater noster. Vor hua*n*ne þou begonne libbe: anhaste þou begonne to sterue. And al þin elde. and al þine time / þet ys yguo: þe dyaþ þe heþ ywonne: and halt. þou zayst þet þou hest zixti year. þe dyaþ hise heþ. and neuremo his nele þe yelde. þeruore is þet wyt of þe wordle folye. And þe clerk zyinde: ne yzyȝþ naȝt. Day and niȝt / makeþ o þing. and þe more þet hit makeþ: þe lesse zuo knaweþ. alneway sterueþ: and hi ne conne sterue. Vor day / and nyȝt: þou sterfst / as ich þe habbe yzed.

This bear us witness kings, earls, princes, &c., who formerly had bliss in the world, but now weep, cry, and yell in hell.

[*þe zang of helle.*]

"Alas!" they say, "our bliss is all gone like a shadow,

we were born, and died in haste;

our bliss is turned into weeping, and our carols into sorrow." Such are the songs of hell.

[1 MS. *boto*]

To live is but to die.

When we begin to live, we begin to die.

We say we have sixty years, but death has and will never yield them.

Yet eft ine oþre man*ere* / ich þe teche þise clergie.

Death is a separation of the soul and body.

þet þou conne wel libbe: and wel sterue. Nou yhyer: and onderstand. þe dyaþ ne is bot a todelinge of þe zaule: and of þe bodye. and þet ech wel wot. Nou ous tekþ þe wyse catoun. 'Lyerne we' zayþ he 'to sterue. todele we þane gost of þe bodie ofte.' þet deden þe meste wyse of þise philosophes þet þis lif zuo moche hateden / and þe wordle: zuo moche onworþede. and zuo moche wylnede lyf naȝt dyeadlich. þet hi westen be hare wylle. ac hit nes ham naȝt worþ. Vor hi ne hedden n*on grace* / ne þe beleaue of iesu crist. Ac þe holy men þet louieþ god / and yleueþ / þet of þri dyeaþes / habbeþ þe tuay ypased. Vor þer is dyaþ to zenne: and dyad to þe wordle. Nou abydeþ þane þridde dyeaþ. þet is þe todiȝtinge of þe zaule: and of þe bodie. Betuene ha*m* and p*ar*adys ne is bote a lyte woȝ / þet hy ageltеþ be þenchinge / and be wylnynge. and yef þet bodi is of þis half: þe herte / and þe gost: is of oþerhalf. þer hy habbeþ hyre bleuinge / as zayþ saynte paul. hire solas. hire blisse. and hire confort. and alle hire lostes. and þeruore: hy hatyeþ þis lyf: þet ne is bote dyaþ. and wylneþ þane dyaþ bodylich. Vor þet is damezele bereblisse / þet þe dyaþ / þet alle þe halȝen corouneþ / and doþ [zetteþ] in to blisse.

Caton the Wise tells us to separate the ghost from the body; often so did the old philosophers, who had no grace nor belief of Christ.

Holy men have escaped two deaths. [*Note wel þri dyaþes.*] There is a death to sin and a death to the world. The third death is the separation of the soul from the body. A little wall separates them from Paradise. Their thoughts are in heaven, and they hate this life and desire death.

Dyaþ is to guodemen: ende of alle kueade. and gate / and inguoynge: of alle guode. Dyaþ is þe stream: þet todelþ / dyaþ / and lyf. Dyaþ / is of þis half. lif / of oþre half. Ac þe wyse of þise wordle þet of þis half þe streme yzyeþ zuo briȝte: of oþerhalf hi naȝt ne yzeþ. an þeruore his clepeþ þe writinge: foles / and yblent. Vor þerne dyaþ: hi clepieþ lyf. And þane dyaþ / þet is to þe guoden / beginnynge of liue: hi hit clepieþ / þan ende. And þeruore hy hatyeþ zuo moche þane dyaþ. Vor hi nyteþ huet hit is. ne of oþerhalf þe streame ne habbeþ naȝt ybleued. and naȝt ne wot: þet out ne geþ.

[*Huet is dyaþ.*] Death to good men is end of all evils and commencement of every blessing.

The wise of this world are fools and blind,

for they call death life, and death they call the end.

[Fol. 21. b.]

If thou wilt know

þa*n*ne yef þou wylt ywyte huet is guod / and huet is

kuead: guo out of þi zelue. guo out of þe wordle. lierne to sterue. todel þine zaule uram þe bodye be þoȝte. zend þine herte in-to þe oþre wordle: þet is to heuene. into helle / in-to purgatorie. þer þou sselt[1] yzy: huet is guod and huet is kuead. Ine helle þou ssel[t] yzi mo zorȝes: þa*n*ne me moȝe deuisy. Ine p*ur*gatorie / mo tormens þa*n*ne me moȝe þolye. Ine paradys / more blisse þa*n*ne me moȝe wylny. Helle þe ssel teche / hou god awrekþ dyadlych ze*n*ne. Purgatorie: þe ssel sseawy / hou god clenzeþ veniel ze*n*ne. Ine heuene þou sselt yzy openliche / hou u*ir*tues / and guode dedes: byeþ heȝliche yolde. Ine þis þri þinges: is al þet is nyed wel to wytene hou me ssel co*n*ne libbe / and wel sterue.

what is good and what is evil, go out of thyself, divide thy soul from the body, and send thy thoughts into the other world, into heaven, hell, and purgatory.

Hell shall teach thee how God avenges deadly sin.

Purgatory shall show thee how venial sin is cleansed.

In heaven thou shalt see how good deeds are rewarded.

Nou loke eftzone a lyte / and ne tyene þe naȝt / to þise þri þinges. uorþet þou lyernest to hatye ze*n*ne. Voryet þi body / ones a day. guo in-to helle ine þine libbinde: þet þou ne guo / ine þine steruinge. þis deþ ofte þe holi man / and þe·wyse. þer þou sselt yzy: al þet herte hateþ. and bevlyȝþ. and defaute of alle guode. ynoȝ of alle kueade. ver bernynde. brenston stinkinde. te*m*peste brayinde. voule dyeulen. honger. and þorst: þet me ne may naȝt stonchi. dyuerse pines / and wepinges. and zorȝes: mo þa*n*ne herte moȝe þenche / ne tonge telle. and eure ssel yleste wyþ-oute ende. And þeruore is þe ilke zorȝe wel ycleped: dyaþ wyþ-oute ende. And hua*n*ne þou yzixt þet hit behoueþ zuo dyere abegge onlepy dyadlich ze*n*ne: þe woldest þe raþre lete be vlaȝe quik. þa*n*ne þou dorstest / to onelepi dyadliche ze*n*ne co*n*senti.

Forget thy body once a day; go into hell in thy lifetime, that thou go not into it at thy death.

[*þe pines of helle.*]

There shalt thou see the absence of all that is good, but enough of all evil: burning fire, stinking brimstone, foul devils, hunger, thirst, pains, weeping, and sorrow.

Wherefore this sorrow is called death without end.

Efterward guo in-to p*ur*gatoriie. þer þou sselt yzi þe pines of þe zaules / þet hyer hedden uorþenchinge / ak nere naȝt uolliche yclenzed. nou hi doþ þer / þe leuinge of hare penonce / al-huet þet hi byeþ / briȝte / and clene. ase hi weren ate poynt / and ate time / hua*n*ne hi

[*Of Purgatorie.*]

Afterwards go into purgatory, and see the pains of those who were not here fully cleansed of their sins.

[1] MS. sselelt

Their penance is grisly and hard.

yeden out[1] of þe welle of cristninge. Ac þe ilke penonce ys wel grislich and hard. Vor al þet eure þoleden þe holy martires. oþer wyfmen þet trauayleþ of childe / of zorȝe: ne ys bote a beþ ine chald weter: to þe reward of þe fornayse: huerinne berneþ þe zaules. al-huet hi byeþ yclenzed. ase gold al yclienzed[2] ine þe vere / me ne vint lesse þanne yclenzed. Vor þet uer is of zuyche kende / al þet hit vint ine þe zaule of gelte of dede. of speche. of þoȝte / þet yerneþ to zenne: oþer lite / oþer moche: al uorbernþ / and clenzeþ. and þer byeþ ypunyssed, and awreke: alle uenyal zennes. þet we clepieþ: litle zennes. þet we doþ ofte / and smale fole þoȝtes. wordes ydele. trufles. scornes. and alle oþre ydelnesses. al-huet hi by worþe: to guo in-to heuene. huer ne geþ in naȝt / bote hit by riȝt briȝt. þet ilke uer dredeþ þo. þet by hare myȝte ham lokeþ uram dyadlich zenne. and lokeþ holyliche hare herten. and hare bodyes. and hare mouþes. and þe vif wyttes uram alle zenne. and zuo libbeþ / ase hi ssolden echedaye to dome come to-uore god. And þeruore þet non ne may libbe wyþ-oute zenne. Vor ase zayþ Salomon: zeueziþe a day / ualþ þe guode man. and þeruore be holy ssrifte / and be tyeares / and be benes: hi doþ hare miȝte ham zelue to arere / and to amendi. and ham zelue zuo deme: þet hi onderstonde to uolȝi þane laste dom. Vor huo hier hi*m* demþ zoþliche: hi*m* ne worþ no*n* hede to by uorlore: ate daye of dome. And þus me lyerneþ kuead to knawe / an to beuly / and alle zennes to hatye / and grat and smal. and onderstonde þe holy drede of god / þet is beginnynge of guod lif: and of alle guode.

All that martyrs ever suffered or women with child, is only a bath of cold water in comparison with the furnace wherein they burn.

Venial sins are little sins that we do oft.

The fire of purgatory is dreaded by those who keep holy their souls and bodies.

[Fol. 22. a.]

None may live without sin, for good men sin seven times a day, but by shrift, tears, and prayers they amend their lives, and are not lost at the day of doom.

Holy dread of God is the beginning of good life.

Ac hit ne is naȝt ynoȝ to lete þe kueades: bote me lyerny þet guod to done. and bote yef me zeche þe u*ir*tues / uor wyþ-oute ham: non ariȝt wel ne leueþ. þanne yef þou wylt lyerny wel to libbe be u*ir*tue: lyerne zuo ase ich þe habbe yzed / to sterue. Todel þine gost uram þine bodye / be þoȝte / and be wylni*n*ge. guo out of

We must learn not only to eschew evil, but learn to do good.

Divide thy soul from thy body by thought.

[1] MS. *ouot* [2] MS. *ychenzed*

þise wordle steruinde. guo in-to þe londe of þe libbynde / þer no*n* ne sterf[þ] / ne yealdeþ. þet is ine p*ar*adys. þer me lyerneþ wel to libbe / and wyt / an corteysye. uor þer ne may guo in: no uyleynye. þer is blisfolle uelaȝrede of god. and of angles. and of halȝen. þer opwexeþ alle guodes. uayrhede. richesse. worþssipe. blisse. u*ir*tue. loue. wyt. ioye wyþoute ende. þer ne is no*n* ypoc*r*isye. ne barat. ne blondinge. ne discord. ne enuye. ne honger. ne þorst. ne hete. ne chele. ne kuead. ne zorȝe. ne drede of vyendes. ac alneway festes and kinges bredales. zonges. and blisse wyþoute ende. þe ilke blisse is zuo grat: þet huo þet hedde ytake þer of ennelepi drope / of þe leste þinge þet þer ys: he ssolde by of þe loue of god zuo dronke: þet al þe blisse of þise wordle / hi*m* ssolde by / drede: and wo. Rychesses: dong. worþssipes: uoulhede. and þe ilke to greate loue þet he ssolde habbe to come þer: hi*m* ssolde by an hondred þouzen ziþe þe more hardiliche hatye ze*n*ne. and louie u*ir*tues. þet is al þe drede of helle. huer-of ich habbe beuore ispeke. Vor loue is more stranger: þa*n*ne drede. And þa*n*ne is þet lyf uayr / and oneste: þa*n*ne me beulyȝt / þet kuead / and me deþ þet guod. naȝt uor drede / uor to by yspild: ac uor þe wylnynge of heuene. and uor þe loue of god. and uor þe greate clennesse: þet u*ir*tue heþ. and guod lyf. And þe ilke þet loue ledeþ: he zekþ raþre / and lesse hi*m* costneþ / þa*n*ne hi*m* þet serueþ god: be drede. þe hare yernþ. þe gryhond hym uolȝeþ. þe on be drede: þe oþer be wylnynge. þe on vlyȝþ: þe oþer hyne dryfþ. þe holy man yernþ ase grihond. þet habbeþ alday hare-eȝe / to heuene: huer hi yzyeþ þe praye: þet hi driueþ. And þeruore hy uoryeteþ alle oþre guodes. ase deþ þe gentyl hond: hua*n*ne ha zyþ his praye / touore his eȝen.

Go out of this world dying, and go into the land of the living,

[*Of þe blisses of paradis.*]

where is the blissful communion of God, of angels, and of saints, where is neither hypocrisy, strife, flattery, discord, nor hunger, &c.

The bliss is so great that one drop would intoxicate,

so that riches and honour would be accounted woe and dung.

Love is stronger than fear,

and the love of God will keep us from sin.

The hare runneth, the greyhound followeth. The holy man runneth as the greyhound. All day his eye is to heaven, and he forgetteth all else, as doth the hound with his prey before his eyes.

þis is þet lyf / of þe wel louiynde. of gentil herte / and affayted. þet zuo moche louyeþ u*ir*tue: and hatyeþ ze*n*ne. þet yef hi weren zykere / þet me ne ssolde his

This is the life of the loving and the gentle heart,

[Fol. 22. b.]

who shall have the bliss of Paradise, where no churl nor thief shall enter.

conne / ne god ne ssolde his awreke : ham ne daynede naȝt / to do zenne. Ac al hare þenchinges / and al hare wyllis : hire herten clenliche loki / and agrayþi / þet hi by worþi : to habbe þe blisse of paradys. huer no cherl ne ssel come in / ne uals. ne þyef. ne proud. uor þe worse ssolde by þe uelaȝrede.

How to know good and evil.

HOU ME SSEL KNAWE GUOD AND KUEAD.

To live aright one must seek virtue,

and know what is right as well as what is wrong.

A thing that one knoweth not of is not hated or desired.

Nou ich þe habbe ysseawed / hou me tekþ wel to sterue / and lede guod lyf. Ac þou sselt ywyte / þet þe begynnynge uor to come to guode lyue : is to zeche uirtue. þet is þet me knawe / naȝt onlepilyche huet is zenne / and huet is elmesse : ac þet me conne riȝt wel knawe / and deme : huet is kuead / and huet is guod. and uor to dele þet zoþe guod : uram þe oþren. and þet greate guod / uram þe little. Vor þing þet me ne knauþ naȝt ne is yhated / ne ywylned. And þeruore sselt þou ywyte be þan þet þe wrytinges zyggeþ : þet þer byeþ zeue smale yefþes of god / þet me clepeþ þe smale guodes. on lite / an oþer grat / and zoþe. An onlepiliche byeþ guodes ariȝt. huerof al þe wordle ys nyeȝ begyled [bezuyke]. Vor hi yeueþ þe greate guodes : uor þe little. oþer þe lesse / uor þe little. oþer þe greate / uor þe lesse. Vor þis wordle is ase a fayre / huer byeþ manye fole chapmen. þet of alle þinges / hi knaweþ þe propre uirtue and þet worþ. þet ous tekþ þe holy gost / and non oþer maister. He ous tekþ to knawe þe greate þinges uram þe little. þe preciouses / uram þe viles. þe zuete / uram þe zoure.

This world is as a fair, where are many foul chapmen, who know the value of all things.
The Holy Ghost teacheth us to know the precious things from the vile, the sweet from the sour.

Timely (temporal) goods.

The small goods are those of fortune.
Lady Fortune (Chance) turneth her wheel each day, giving to some and taking away from others.

OF TIMLICHE GUODES.

Hy clepieþ þe smale guodes : þe guodes of time / þe guodes of fortune [hap]. and þe leuedy fortune : went hare hueȝel eche daye / and benymþ / and yefþ. and went þet is aboue : beneþe. þet byeþ þe smale stones of gles ssynynde. and þe conioun his bayþ uor rubys. uor

safyrs. oþer uor emeroydes. þet byeþ as iueles to children. þet god ous yefþ / ous to solas. and uor oure loue: to drazе to hi*m*. uor þet he wot þet we byeþ fyeble / and tendre. and hyealde we ne mozе his. efterward / wayes of pouerté / of zorзe / and of martirem*en*t / ase deþ þe guode godes knyзt. þet þane kyngdom of heuene payneþ be stre*ng*þe to wynne be his prouesse. þa*n*ne þise ne byeþ: ne grete guodes / ne smale aryзt. þa*n*ne wes a fol Iesu crist goddes zone. þet cheas pouerte. and ssame. an efterward: he uorzok / blisses. worþssipes. and richesses: yef þet byeþ þe zoþe guodes. þa*n*ne ne byeþ naзt / alle zoþe guodes ine heuene. þa*n*ne ne is naзt god parfitliche yblyssed: þet ne vzeþ naзt zuyche guodes. þa*n*ne is god ontrewe / and onkende / þet þise guodes benymþ his urendes. and hise yefþ more largeliche: to his yuo. yef þet byeþ zoþe guodes: þa*n*ne weren foles alle þe halзen. and alle þe wyse clerkes. and þe greate filosofes. þet þise guodes beulozе / and onworþede / ase dong. Yef þet byeþ zoþe guodes: þa*n*ne lyeзþ god / þet lyeзe ne may: and holy wryt. þet hise clepeþ / leazinges. and ssed. and metinges. and uanites. nettes. and bendes. and þe dyeules grines. and þet is zoþ / aze pa*ter* no*ster*. Vor þet byeþ þe dyeules ginnes. huer-by þe zaules ine a þousond man*er*es he gyleþ / and nymþ / and bynt / and halt.

God gives us timely goods to comfort us.

Riches are not the true happiness. For were it so, Christ would then be a fool, that chose poverty and shame, and forsook bliss, honour, and riches.

God would be untrue and unkind,

the saints and wise clerks were all fools,

and God would be a liar.

The gifts of fortune are the devil's snare whereby he beguileth souls.

[Fol. 23. a.]

Ac þe wyse chapman / þet is þe guode man / þet þe holy gost alyзt. be zoþe beknaulechinge / þet ouer al hi*m* knauþ / huet ech þing is worþ / and yzyзþ hit riзt wel. Hi onderstondeþ / þet al þe wordle ne is naзt a guod snode: uor ma*n*nes herte to uelle. and þet þer is moche kuead: and litel of guod. And þeruore huo þet lokeþ þe perils / and þe kueades þet þer byeþ / and wyteþ þet hit is zoþ: þet hi conne zigge. he þet ne yefþ / þet he loueþ: he ne nymþ / þet he wylneþ. Hy makeþ to god ane handuol. uor hi yeueþ þe wordle: uor heuene. naзt / uor al. hor: uor gold. and leteþ al uor

The wise chapmen know the worth of each thing.

They see that there is little good in the world.

They give up the world for God,

and become poor.

god. richesses. lostes. worþssipes. and becomeþ poure. þet is þe uayriste lyf / an þe zykeriste: þet is ine þise wordle.

There are others who make good use of riches,

who hold them in little esteem.

They serve God with their wealth.

They see their own feebleness and their defects.

They would rather forsake all the world's goods than retain them without the love of God.

þe oþre byeþ / þet yzeþ / þet ine uele man*er*es hi moȝe do hare prou / of guodes of time. þet me may hise habbe: ak naȝt to moche louye. Vor god ne hat naȝt / al to lete. hy hise ofhyealdeþ: ac litel hise prayzeþ. hi hise uzeþ: ac litel his louyeþ. ase dede saynt Abraham. Iob. and dauiþ. and uele oþre. þet þe perils beuloȝe: and deden hire p*ro*fit / of þe guodes þet god ham lende: hi couþen begge heuene. hi couþen hire z*en*nen uorbegge. and helpe hare nyxte. Hi coþen more louye god / and herye / and þonki. worþssipie. drede. and yleue. uor þe greate perils huer hi byeþ / and ham zelue þe more bouȝe / hua*nn*e hi yzeþ hare fieblesse / and hire poure loue / and hare defautes. hua*nn*e þane strayte way ne dorren guo. hua*nn*e zuo lyte wylleþ uor god þolye / and yeue / þet zuo moche þolede / and let uor ham / yef hi wel ham wytyeþ / ak st[r]ang hit is. Vor hit is wel liȝter þing: alle þe guodes of þe wordle lete / at on tyme uor god: þa*nn*e his ofhyealde / and naȝt louye.

Of the less goods.

The middle goods are of kind and of teaching. Of kind are beauty, strength, &c.; of teaching are learning, good manners, &c.

These do not make men fully good, for many philosophers, clerks, kings, &c., that had much of such goods, are now damned in hell.

Of þe lesse guodes.

þe midel guodes / byeþ of kende: and of techinge. Of kende: ase uayrhede of bodye. prouesse. strengþe. zuyfthede. myldenesse. clyer wyt. sleȝþe. *on*derstondynge. and alle zuyche guodes þet kende berþ. Be techinge: ase grat clergye. ine alle oþre guodes: þet me wynþ be studye / oþer be guode wone / ase byeþ guode þeawes / and zome u*ir*tues. Ac þise ne byeþ naȝt yet ariȝt þe zoþe guodes: uor hi ne makeþ naȝt þane / þet hise heþ uollyche guod. Vor manye filozofes / oþer of greate clierkes[1] / and of kynges / and of e*mper*ours / þet hedden moche of zuyche guodes: byeþ ydampned ine helle. Efterward / zuyche guodes yefþ oure lhord

[1] MS. *cherkes*

alsuo to his uyendes: ase he deþ to his uryendes. to sarazyns / and to ualse cristene: ase to þe guode. Efterward / hit ne is naȝt zoþ guod / þet fayleþ / and þet me may lyese wylle he nolle he. and þet þieues ne moȝe stele. ne robbere benime. alneway ate ende: dyeaþ his benymþ. Efterward / zoþe guodes helpeþ eche daye / and ne harmeþ neure. Ac uorzoþe zuyche guodes / and zuiche graces wyþoute: doþ ofte kuead / and harmeþ ham / þet hise habbeþ / bote hi hise ne wel usy. And hua*n*ne hi ham yelpeþ / oþer hi ham prodeþ / and oþren hy onworþeþ. Vor þe ilke to huam god heþ yyeue þe ilke graces / and þe ilke guodes / þet ich habbe beuore ynemned god uor to serui. and helpe his nixte. bote yef he hit ne vsy treueliche: he ssel by ine þe more gratter torment. and straytlyche hi*m* behoueþ rekeni. and yelde scele to god / ate daye of dome.[1] of þet he heþ ydo. and of þet he heþ ywonne / of þe guodes þet god hi*m* heþ ylend: uor to mory.

Our Lord giveth such goods to His enemies.

True goods never fail, nor harm. Mere outward graces may do us harm if they cause us to become proud and boastful.

[Fol. 23. b.]

If we do not use aright God's gifts we shall receive the greater torment.

Of þe zoþe guodes.

Of the true goods.

Nou ich þe habbe ssortliche yssewed / huyche byeþ þe lyttle[2] guodes / and þe midel guodes: nou ich þe wylle ssewy huet ys þe zoþe guod ariȝt: þet makeþ þan þet hise heþ: guod. and wyþ-oute ham: non ne wes neure ariȝt guod. þet guod me clepeþ: godes *grace*. and u*ir*tue. and charité. Grace: uor þet he yaf / helþe. and lyf. and zaule. uor wyþ-oute þise guodes: þe zaule is dyead. Vor ase þet body is dyead wyþoute zaule: alzuo is þe zaule: wyþoute godes grace. Hy is ycleped u*ir*tue: uor þet hy worþssipeþ þe zaule myd guode workes / and mid guode þewes. Hy is ycleped charité: uor þet hy ioyneþ þe zaule to god. uor charité ne is non oþer þing: þa*n*ne dyere onhede. þet is þe ende / þet is þe perfeccion / and þe guodhedde / huer-to we ssolle ous draȝe. Moche weren þe egypciens deceyued. þet is to zigge / þe yealde filozofes þet zuo byzylyche desputede /

The true goods make him good that hath them.

They are grace, virtue, and charity.

The soul is dead without the grace of God.

She is called virtue, for she honours the soul with good works. She is called charity, for she joineth the soul to God.

The old philosophers set the

[1] MS. *domo* [2] MS. *lyltle*

greatest good in lust of flesh, or in riches, or in honest life. But St Paul says that dame Charity, the queen of virtues, is the greatest good.

and zoȝten huet wes þe heȝeste guod ine þise lyue. ne neure ne myȝten hit vynde. Vor zome hit zette ine loste of ulesse. þe oþre: ine richesses. and oþre / ine oneste lyf. Ac þe greate filozofe saynte pawel. þet wes ynome in to þe þridde heuene / and pasede alle þe oþre filozofes / ous proueþ be uele skeles. þet þe heȝeste guod ine þise lyue: ys þe kuen of u*ir*tues dame charité. Vor he zayþ wyþ-oute hire: non oþer guod / ne is worþ. and huo þet þis heþ: he heþ alle þe oþre. and hua*nne* alle þe oþre guodes fayleþ: þis ne faleþ naȝt. and aboue alle þe oþre greate guodes þet byeþ: þys is þe lheuedy. þa*nne* is þis þet gratteste guod: þet is onder heuene.

When all other goods fail this faileth not.

Of three manners of good.

Of þri maneres of guode.

There are three sorts of goods. 1. Honourable. 2. Pleasant. 3. Profitable. Of the goods of the world. None desire them unless they be either honourable, pleasant, or profitable. The proud seeketh the first, the covetous the third, and the lustful the second. Virtue combines the honourable, the pleasant, and the profitable.

And hueruore wylt þou þet guod / þet is ycleped riȝt u*ir*tue more louie / and zeche aboue alle oþren: þis ich wylle yet eft / his worþ ssewy. Me can todele þri manere guodes. guod / worþssiplich. guod / lostuol and guod: uremuol. na*n*more ne is of guodes. ne zoþe. ne ydele. bote þise þri maneres. and þet þou yzist openliche. Of þe guodes of þe wordle / þet non ne wylneþ / ne loueþ noþing / bote yef he wene: þet hit by hi*m* worþssipuol / oþer lostuol. oþer ure*m*uol. þe proude: zekþ þing worþssipuol. þe couaytous: þing ure*m*uol. þe lostuol: þing lykynde. And alle þet þise zecheþ ydelliche: is ine u*ir*tue / zoþliche. Vor u*ir*tue is þing wel worþssipuol. lostuol. and ure*m*uol.

Of virtue.

Of u*ir*tue.

Virtue is honourable: Six things are desired because [Fol. 24. a.] they are honourable: 1. Beauty, 2. wit, 3. prowess, 4. might, 5. freedom, 6. nobleness.

þet u*ir*tue is worþssipuol: þet myȝt þou ysy ine þise manere. Zyx þinges byeþ ine þise wordle moche ywylned / uor þet hit þingþ þet hy byeþ moche worþssipuol. uayrhede. wyt. prouesse. myȝte. vridom. and noblesse. þise byeþ zix wellen of ydelnesse. þa*nne* ydele blisse is to moche. Vayrhede / is þing mochel

yloued. uor þet is þing moche yworþssiped. And naȝt uorþan uayrhede þet þe eȝe of þe bodye yzyȝþ / and loueþ. is þing uals / ssort. and ydel. Vals : yef he ne is uayr. ne þe ilke uayr. ac oure eȝen byeþ fyeble / þet ne zyeþ bote þet skin wyþ-oute. þa*n*ne huo þet hedde þe zyȝþe ase heþ þe lynx / þet me clepeþ oþerlaker : leucernere. þet yzyȝþ þorȝ þane wal alouer. ha ssolde yzy openliche / þet non uayr body / ne is : bote a huyt zech uol of donge stynkinde. and ase a donghel besnewed. Eft*er*ward þis uayrhede is ssort. uor zone hit fayleþ and ualouweþ ase þet flour of þe uelde / anon ase þe zaule hi*m* todelþ. al þe uayrhede þet / þet body heþ : þe zaule hit yeaf. and uor þe zaule he hit heþ. þeruore he is fol / þet of uayrhede of bodie him gledeþ. Ac þe uayrhede of þe zaule : is uayrhede ariȝt / þet alneway wext and neure ne ssel fayly. þet is þe zoþe uayrhede / hueruore þe zaule to god likeþ / and to þe angles þet yzeþ þe herte. þis uayrhede yelt / and yefþ / to þe zaule : grace. and u*ir*tue. and loue of god. uor hy reformeþ / and agrayþeþ / and hi*m* yelt his ryȝte pryente. þet is þe ymage of his sseppere / þet is uayr wyþ-oute *compar*ysoun. and þet best hi*m* anlykneþ : mest is uayr. þa*n*ne þet uayreste þing þet ys onder god : is þe zaule / þet heþ parfitliche his riȝte ssepþe / and his riȝte briȝtnesse / colour of flour. briȝtnesse of[1] zo*n*ne. ssepþe of man. lykynge of preciouse stones. And al þet þe eȝe of herte yzyþ of uayr : is uoulhede and uelþe / to þe zyȝþe of him. and al þet me may onder gode þenche of uayr : hit ne may naȝt by ycomp*ar*isoned to him.

Beauty appeals to the eye.

Had we the eye of the lynx, we should see each fair body as a sack full of dung.

Beauty soon fails and withers.

He is a fool that rejoiceth on account of his fairness.

Beauty of the soul never fades, for it is like to God and the angels.

It giveth grace to the soul.

The fairest thing under God is the soul that hath perfectly its right shape.

[1 MS. os]

Nothing in the world may be compared to it.

Of wyt / and of cleregye.

Cleregye and wyt / byeþ þinges moche yworþssiped. Ac yef þou wylt by wys ariȝt. and heȝe cleregye lyerny : make þet þou habbe þet zoþe godes guod. þet is / grace / and u*ir*tue. uor þet is þe zoþe wysdom. þet alyȝt þe herte of man. ase deþ þe zo*n*ne þe wordle. þis wyt paseþ þe

Of wit and of learning.

Clergy and wit are things much honoured.

God's grace is the true wisdom that enlighteneth the heart of man.

This wit passeth the wit of the world, which is but folly.

wyttes of þe wordle / ase deþ þe zo*nne*: þe brytnesse of þe mone. Vor yef wyt of þe wordle ne is bote folye ase zayþ þe wrytinge / and childhede / and onwyt. folye ine ham: þet þe wordle louyeþ / and hire uayrhede / þet hi ne conne yknawe / þane day: uram þe nyȝt. ne deme betuene *grat* / and smal. betuene p*re*cious / an vil. Hy weneþ of þe mone: þet hit by þe zo*nne*. uor hi weneþ of þe worþssipe of þe wordle: þet hyt by þe zoþe blisse. of ane epple: an hel. uor hi weneþ by þe wordle: þet hit by wel *grat* þing. þet to þe ziȝþe of þe heuene ne is bote an eppel. · hy weneþ of a gles: þet hit by a safir. uor hi weneþ þet hare myȝte / and hare strengþe: by wel *grat*. þet more is brekynde / and fyeble: þa*nne* gles. Efter þe chi[l]dhede / þet þe wyt of þe wordle / and þo þet byeþ zuo wyse to loky þet body / and to eysy / and to delyty / þet libbeþ ase children. þet ne zecheþ bote hare wyl to done. In zuych uolk is skele dyad. and þeruore / hi libbeþ ase bestes. uor hare wyt is al myswent / and corupt. ase þe zuelȝ of þe zyke / oþer of þe wyfman grat myd childe. þet more hi uynt smak in ane zoure epple: þa*nne* ine ane huetene lhoue. and þet child in ane cole: þa*nne* ine ane guode mete. Alsuo zuych uolk ne moȝe yleue / þet þer by more blisse / and lost / ine god to serui / and to louie: þa*nne* to done þe wyl of hare loste. uor hi ne conne deme / betuene zuete / and byter. Efterward / þis wyt / is onwyt. ine þan þet byeþ zuo moche sotyl ine kuednesse to uynde / ine oþren to gyly / and deceyui. oþer be playt / oþer be strengþe / oþer be barat. þet hy ne þencheþ / ne studieþ / bote ham zelue to auonci: and oþren to harmy. þet wyt is þe dyeules wyt / ase zayþ saint iacob / þet eche daye hi*m* uondeþ / oþren to harmy. Ac þe zoþe wyt / þet þe holy gost tekþ to godes uryendes / is ine knauynge wyþ-oute wyþnimynge / þet ech þing is worþ. hit ssweweþ þet þe wordle is ydel: ine byinge. vyl: ine worþ. biter:

They mistake a glass for a sapphire.

They live like children that seek only their own will.

In such folk is reason dead.

[Fol. 24. b.]

They are like a woman with child, who prefers a sour apple to a wheaten loaf.

They cannot believe that there is more bliss in serving God than in serving their own lusts.

Their wit is the devil's wit, that each day tempteth others to do wrong.

The bliss of the world is idle,

in smac. þet þe blisse of þe wordle : is ydel. þe richesses : vil. þe lostes : bitere.

its riches are vile, and its lusts are bitter.

Efte*r*ward he yefþ to y-uele / þet þe loue of god / and u*ir*tue / is zoþ þing / and of pris. Zoþ : uor hi uoluelþ þe herte / and norisset / and sostyeneþ. of pris : uor me may god / an al þet he heþ : begge. Zuete : uor þet is þe ma*n*ne / þet alle þise þinges makeþ zuete. zuynch. zorȝes. tyeaers / and wepi*n*ges. ssames. martires. and alle pinen. and al þet me may þenche. þet is þe zuete sucre / and of guod ssmak. and þet is þe wyt / and þe wysdom / þet þe writinge clepeþ / worþssipuol wysdom / huerof wext zoþe blisse ine inwyt.

Virtue is a true thing, and of worth;

it rendereth sweet labour, sorrow, tears, and weepings.

It is the wit and wisdom called honourable.

Efter u*ir*tues / an charites : he yefþ zoþe prouesse. þa*n*ne þer nys prowesse ariȝt : bote ine godes knyȝtes / þet þe holy gost heþ y-dobbed / and y-armed / mid u*ir*tu / and mid charité. Ine prouesse byeþ þri þinges to-deld. hardyesse. strengþe. an stedeuestnesse. Non ne is aryȝt preus : þet þise þri þinges ne heþ. þet ne ys hardy / and zyker / to greate þinge ondernime. strang / and myȝtuol / uor to uolȝy. zed / and stable : uor to uolȝy. Ac wyþ-oute wyt / and wyþ-oute porueyonce : ne byeþ naȝt worþ non of þise þry þinges. Vor ase zayþ þe boc of þe art of knyȝthod / ine oþre quereles hua*n*ne me mysnymþ hou þet hit by uounde myd amendeme*n*t. Ac errour ine batayle / ne may naȝt by amended. uor hi is anon awreke.

[Zoþe prouesse.]

True prowess exists only in God's knights.

In this prowess are boldness, strength, and steadfastness.

In quarrels an error may be rectified, but in battle a mistake may not be amended.

Fole op-nymynge is huer lite p*ro*fit liþ. and moche cost. and of p*er*il. and of payne. Zueche byeþ þe opnymynges / þet me clepeþ prou*s*. and hardi / ine þise wordle / þet body / and zaule brengeþ in-to ze*n*ne / and þe guodes also / and ine p*er*il / and ine payne / uor a lyte lost to habbe : þet mochel is ydel / and litel ylest. Ac u*ir*tue makeþ man of[1] greate herte / and of wyse opnymynge þa*n*ne hi makeþ man þet ne is bote erþe / zuo hardi / þet he dar opnymo : þe regne of heuene to wynne. and alle þe dyeulen / þet byeþ zuo stronge / to

[Fole opnimingc.]

The world's prowess is perilous.

[1 MS. os]

Virtue makes a man bold in heart, so that he aspires to the reign of heaven.

[Fol. 25. a.]

ouercome. þis opnimynge : is guod / and wys. huer þer is lytel peril / and litel of pyne. and blisse. and worþssipe wyþ-oute mesure. Huo þet ne heþ u*ir*tue : he ne heþ grat herte / ase heþ þe ilke þet heþ drede of naȝt. Zuyche byeþ þo þet zuo moche dredeþ þe kueades and þe aduersetes of þe wordle. and þet habbeþ drede uor to lyese : þet hi ne moȝe naȝt longe hyealde. ha neþ naȝt grat herte þet hit yefþ uor naȝt. ase doþ þo þet yeueþ hare herten to louie þe guodes of fortune / þet ine zoþe : ne byeþ naȝt / to þe ziȝþe of þe zoþe guodes of blisse. þa*n*ne zuych uolc byeþ ase is þet child / þet loueþ more ane sseawere : þa*n*ne ane kingdom. an eppel : þa*n*ne al his kende. Ac u*ir*tue yefþ g*rat* herte ariȝt. uor uirtue makeþ wynne heuene : and onworþi þe wordle. grat berdone of penonce to bere. and alle þe kueades of þe wordle onderbere. and gledliche þolye. and uor god to leste / to alle þe asaylynges of þe dyeule wydstonde. And ase zayþ þe wyse seneke. Naȝt ne habbeþ more of myȝte aye u*ir*tues / kueade mysfalles / and zorȝes / ne al þet fortune may þreapny / an do : more þa*n*ne þer byeþ dropen of rayn ine þe ze. Virtue makeþ man hardi / ase lyoun. strang / ase olyfont. stedeuest and lestinde / ase þe zonne / þet alneway yernþ / and ne is neure wery. þa*n*ne þer ne is prowesse : bote uirtue.

He who is without virtue hath no great courage, for he dreads the adversities of the world.

He is as a child who likes a mirror better than a kingdom.

Virtue maketh a man to win heaven and to despise the world.

so that he is no more troubled by adversity than the sea is by drops of rain.

Virtue makes a man as hardy as a lion, strong as an elephant, and steadfast as the sun.

Myȝte.

Might.

Alsuo þer ne is non zoþe lhordssip : bote ine u*ir*tue. A grat lhord he is : þet to huam al þe wordle serueþ. Zuych lhordssip / yefþ man grace and u*ir*tue. Vor hi zet man spirituellyche ine his riȝte stat / huerinne he wes uerst ymad. þe man wes ymad ine zuyche worþssipe / and ine zuyche lhordssipe : þet he wes lhord of alle ssepþes / þet were onder heuene. and to huam : alle þinges boȝen / and to huam noþing ne myȝte derye. and þet is þe riȝte stat to man and to his

No true lordship but in virtue.

[*Mannes lhordssip.*]

Man was made to rule over all creatures,

lhordssip. Ac þis lhordssip he leas be *zen*ne. ne he hit naȝt ayen ne miȝte awynne : bote be u*ir*tue. Ac u*ir*tue arereþ þane man an heȝ : and hi*m* deþ þe wordle onderuot / and him deþ wende to heuene.

but he lost this lordship by sin. Virtue puts all things again under his foot.

Virtue makeþ þane man / more ariȝt lhord of þe wordle : þa*n*ne by þe kyng / of his regne. Vor of þe guodes of þe wordle / he heþ ase moche ase his herte wylneþ. þer is his wone / and his sustinonce / and al þet he wyle habbe / more ynoȝ / þa*n*ne habbe þe kyng. uor al þet habbeþ þe guode / and þe kuede : al hit is his. Vor of zuo moche makeþ his prou / and of al hire god / and þonkeþ. and more loueþ / and dredeþ / and serueþ. ine þet he yziȝþ / and knauþ / þet alle ssepþes byeþ ymad hi*m* uor to serui. Efterward / he heþ anoþre empire / uayr / an grat / wyþoute þet non ne ys aryȝt lhord. uor he is emp*er*our of him-zelue. þet is of his bodye : and of his herte. huiche he demþ / and halt ine guode payse / huerof he deþ his wyl. Vor his herte is zuo bliþe to þe wylle of gode : þet al þet god deþ : al hit is hi*m* uayr. and þerby heþ he alneway : þe herte ine peyse. and þet body gouerneþ be þe wylle of god / and al þet god deþ to his bodye : he yelt þonkes / and hym payþ. and þet is þe lhordssip / þet u*ir*tue yefþ to þan þet hit heþ. Huerof specþ senekes þet zayþ. Ase moche worþssipe / and grat empireté[1] of þe kynge / by emp*er*our of þy-zelue. A god uele byeþ þer kynges / and of barouns ine þe wordle / þet habbeþ casteles / cites / and regnes / þet ne habbeþ naȝt þis lhordssip. þet of hare herten : ne byeþ naȝt lhordes. þet hyse tormenteþ ofte. oþer be yre / oþer be euel wil. oþer be couaytyse / oþer be wylny[n]gges. þet hy ne moȝe naȝt uoluelle.

Virtue makes a man more a lord than is the king by his reign.

It causes him to enjoy all things.

He is emperor of himself, i. e., of his body and his heart.

His heart is always in peace, and his body is governed by the will of God.

[Fol. 25. b.]

He gives thanks to God for all his gifts.

There are many kings and emperors that have castles and cities who have not this lordship.

VRIDOM.

Freedom.

Efterward / no*n* ne heþ uridom : bote he habbe grace / and u*ir*tue. þa*n*ne yef þou wilt conne huet is

There are three sorts of freedom,

[1] So in MS.

uridom ariȝt. þanne sselt þou onderstonde þet þe man heþ þri maneres of uridom. þe one of kende. þe oþre of grace / þe þridde of blisse.

1. of kind (nature), 2. of grace, 3. of bliss.

1. Free-will to do good or evil.

þe uerste is uri-wyl / huer-by he may chyese / and do / uryliche oþer þet guod oþer þet kuead. þerne uridom he halt of god zuo uriliche þet non ne may him do wrang. ne alle þe dyeulen of helle ne moȝen mannes wyl strengþi to do one zenne wyþ-oute his wylle. Vor yef man. dede þet kuead to-yeans wylle: hit nere non zenne. Vor non ne zeneȝeþ ine þet he ne may naȝt bevly. ase zayþ saynt austyn. vridom habbeþ alle men. ac hit is ybounde ine children / and ine foles / and yne wytlease / þet ne habbeþ nenne skele / huer-by hi conne chyese: þet guode uram þe kueade. þerne uridom þe man benymþ him-zelue ine grat del. huanne he zeneȝeþ dyadliche. uor him-zelue zelþ: uor þane lost of þe zenne. and him-zelue yelt to þe dyeule / and becomþ his þrel to þe zenne. zuo þet he ne may hit uorþrawe to his wylle / þet he heþ ymad zyker: bote þe grace of god him helpe.

This freedom comes from God, and the devil cannot influence man against his will.

Man loses his freedom when he sinneth deadly,

and becometh the devil's thrall.

2. Freedom of grace. Those have this freedom who by grace and virtue are no longer slaves of sin.

þe oþer uridom is þe ilke / þet habbeþ þe guodemen in þise wor[d]le / þet god heþ yvryd be grace / and be uirtue / uram þe þreldome of þe dyeule and of zenne: þet hi ne byeþ þrelles. ne to gold / ne to zeluer / ne to hare caroyne. ne to þe guodes of fortune / þet þe dyaþ: ne may benime. Ac hy habbeþ hire herten zuo arered ine god: þet hi ne prayseþ þe wordle: bote ane botoun. and hi ne dredeþ kyng. ne erl. ne non misual. ne pouerte. ne ssame. ne dyaþ. uor hi byeþ half deade. and habbeþ þe herten zuo to-deld uram þe loue of þe wordle: þet hi abideþ and wylneþ þane dyaþ / ase deþ þe guode workman his ssepe. and þe lezere his heruest. and þo þet byeþ ine wo of ze: guod port. and þe prisons: hare deliureonse. and þe pylgrym: his contraye. and þise byeþ stedeuestliche vri / ase me may by ine þise wordle. Vor hi ne leueþ / ne dredeþ noþing bote god. and byeþ

They care not a button for the world, and dread neither king nor earl, nor life nor death,

but desire death as the reaper longs for harvest.

They dread nothing but God.

ine greate pays of herte. uor hy hys habbeþ yzet ine god. and byeþ nyeȝ ine paradys be wylnynge. And þe ilke vrydom : comþ of grace : and of u*ir*tue.

Ac yet eft þis vridom : ne is bote þreldom / to þe zyȝþe / of þe þridde uridome. þet habbeþ þo þet byeþ nyeȝ deliured / of bodye / and of al. and myd gode byeþ / nou ine his glorie. þise byeþ zoþliche vry. uor hy byeþ delyured of alle wo / of drede / of deaþe / and of ze*n*ne. of wanhope. of gyle. and of þe wordle. of zorȝe. and of alle pyne of herte / and of bodye : wyþoute comynge ayen. of huyche þinges / non ne is ury ine þise wordle : huet hi is y-do.

3. The third freedom is far greater than the other two.

[Fol. 26. a.]

Those who have this freedom are delivered from all woe, from dread of death, from sin and sorrow, for they are now in glory.

Noblesse.

Nobility.

Hvo þet þanoþrene urydom huer-of ich habbe yspeke myȝte habbe : to greate noblesse hit ssolde come. þe zoþe noblesse / comþ of þe gentyle herte. Vorzoþe non herte ne is gentyl : bote he louie god. þa*n*ne þer ne is non noblesse : bote to serui god an louye. ne vyleynye : bote ine þe *contra*rie. þet is god to wreþi / and to do ze*n*ne. Non ne ys ariȝt gentyl / ne noble / of þe gentilesse of þe bodye. Vor ase to þe bodye : alle we byeþ children of one moder. þet is of erþe : and of wose. huer-of we nome alle : uless and blod. of þo zide : non ne is ariȝt gentil / ne vri. Ac oure riȝte uader / is kyng of heuene / þet made þet body of þe erþe. and ssop þe zaule to his anlycnesse an to his fourme. An al ase hit is of þe uader ulesslich þet mochel is bliþe / hua*n*ne his children him byeþ ylych. al-zuo hit is of oure uader gostlich / þet be wrytinges / an be his zondes / ne let naȝt ous to somony / and bidde / þet we zette payne : to by hi*m* ilich. and þeruore he ous zente his blissede zone Ihe*s*u crist in-to erþe / uor to brenge ous þe zoþe uorbisne / huer-by we byeþ yssape to his ymage / and to his uayrhede / ase byeþ þo þet wonyeþ ine his

True nobility cometh of the gentle heart.

The gentle heart loves God and hates sin.

No one holdeth right nobility from the body; for we are all children of one mother, i. e., of earth and mud. Our right father is King of heaven,

and He sent His son Jesus Christ to bring us the true pattern, whereby we are formed to His image and fairness.

hezе cité of heuene. þet byeþ þe angles / and þe halȝen of paradis / huer ech is þe more heȝ / and þe more noble / þe more propreliche þet he berþ þe ilke uayre ymage. And þeruore þe holy man ine þise wordle deþ al his herte / and al his payne to knawe god / and louye. And of hire herte: alle zenne to waynye. Vor þe more þet þe herte is clene / and þe uayrer: zuo moche he yzyȝþ þe face of Iesu crist þe more openliche. and þe more þet he his yzyȝþ openliche: þe more he him loueþ þe stranglaker. þe more he him likneþ propreliche. And þet is þe zoþe noblesse / þet makeþ ous godes zones. And þeruore zayþ riȝt wel saynd ion þe apostel. uor þanne we ssolle by godes children. and we ssolle by him ylich propreliche huanne we him ssolle yzy / ase he ys openliche. þet ssel by ine his blysse: huanne we ssolle by ine paradys. uor hyer ne zyþ non / onwryȝe þe uayrhede of god / bote ase hit by ine ane ssewere. ase zayþ sainte pauel. Vor þanne we him ssolle yzy face to face clyerlyche.

The holy man in this world endeavours to know and love God.

The more the heart is clean, the more openly he seeth the face of Jesus.

In paradise we shall see God openly as He is. We here see Him as in a glass dimly.

True nobility begins in grace and is completed in bliss.

þe zoþe noblesse þanne of man begynþ hyer be grace / and be uirtue. and is uolueld ine blysse. þise noblesse makeþ þe holy gost ine herte þet he clenzeþ ine clennesse / and alyȝt ine zoþnesse. and uoluelþ ine charité. þise byeþ þe þri greteste guodes: þet god yefþ þe angles. ase zayþ saint denys. huer-by hy byeþ yliche to hare sseppere. And þus workeþ þe holy gost ine þe herten of guode men þe grace / and be uirtue / huer-by hy byeþ ymad to þe ymage / and to þe anlycnesse of god / ase hit may by ine þise lyue. uor he his arereþ zuo ine god / and his beclepþ zuo ine his loue / þet al hare wyl / and al hare onderstondinge is / þet is. . . . . þet is hare beþenchinge þet is ywent ine god. þis loue and þis wylnynge / þet ioyneþ / and oneþ zuo þe herte to god: þet he ne may oþer þing wylny: oþer þanne god wyle. uor hi ne habbeþ betuene god and ham: bote onlepi wyl. aud þanne to þe ymage / and to þe anliknesse

This nobility the Holy Ghost worketh in the heart.

He raiseth men up to God,

[Fol. 26. b.]

so that their will is one with God's will.

of god. ase me may habbe in erþe. and þet is þe gratteste noblesse / and þe heȝeste gentilesse / þet me may to hopye: and cliue. A. god / hou hy byeþ uer uram þise heȝnesse / þo þet makeþ ham zuo quaynte of þe ilke poure noblesse þet hi habbeþ of hare moder þe erþe / þet berþ and norysseþ azewel þe hogges: ase hy deþ þe kinges. and hy ham yelpeþ of hare gentyleté / uor þet hy weneþ by of gentile woze. and þe ilke ke*n*rede: hy conne riȝt wel telle. And þe oþre zyde hy ne lokeþ naȝt / huer-of ham comþ þe zoþe noblesse / and þe gentil kenrede. Hy ssolden loki to hare zoþe uorbysne Ih*es*u crist / þet mest louede / and worssipede his moder: þa*n*ne eure dede eny oþer man. and alneway hua*n*ne me hi*m* zede. 'sire: þi moder / and þi cosyn / þe akseþ.' He ansuerede. 'huo ys my moder / and huo byeþ myne cosynes? huo þet deþ þe wyl of myne uader of heuene: he is my broþer / and my zoster / and my moder.' Vor þis is þe noble zyde / and þe gentyl kende / þer-of comþ / and wext ine herte: zoþe blisse / ase of þe oþren ydele noblesse: wext prede / and ydele blisse.

Far from God are those who are so proud of their nobility taken from the earth, which nourisheth hogs as well as kings.

We should look to our true exemplar Jesus Christ, who has said that His mother and His cousins are those who do the will of God.

Gentyl guod.

Gentle Good.

Nou ich þe habbe al uolliche ysseawed þet ich leue. þet þer ne is non guod aryȝt worþssipuol: bote u*ir*tue / and charyté. þet ys uayr loue of god. þet þer ne is non oþer guod p*ro*fitable. þis ous wytnesseþ saynte paul. þet zayþ alsuo. 'Yef ich hedde zuo moche wyt ine me / þet ich couþe alle clergyes. alle speches. and speke alse wel ase myȝte man / oþer angel. and ich couþe godes p*ri*uites / and his redes. and yef ich betoke my body to slaȝe. and yeue al þet ich habbe to þe poure. and dede by miracle þe helles lheape uram one stede / to anoþre. bote yef ich ne hedde þe u*ir*tue of charité: al hit nere me naȝt worþ.' Nou nim hede þet zaynte paul þet me ssel wel yleue. ous heþ hyer yne*m*ned / þe meste gentile

There is nothing worthy of honour except virtue and charity.

Learning, speech, liberality, &c., are worthless without charity.

If, as St. Paul says, these great possessions profit

nothing without charity,

guodes / þet man may do / and þet mest were ywoned: to by worþ. and profiti. þet byeþ [þe] porueyonces of bodye. and slaȝþe to þolye. helpe poure. to wende þane zenuolle. and connynge. an speches. and [he] zayþ þet alle þise guodes wyþ-oute charité: ne byeþ naȝt worþ. and yef þise guodes ne byeþ naȝt worþ: hou ssolde lesse guodes by worþ? þis þi-zelf þe myȝt yzy be skele þet hyer beuore me heþ yzed. zuo moche is worþ þe man: ase is worþ his land. þet is ase zoþ / ase pater noster. Huo þet wel onderstant. hou / and huer-by / þe man is worþ / oþer naȝt / oþer zomdel / oþer more oþer lesse / and þet ne is non drede / þet / þet ne by charite / and þe loue of god. Vor huo þet mest heþ: mest is worþ. and huo þet lest heþ: lest is worþ. and huo þet naȝ[t][1] ne heþ: naȝt ne is worþ. Vor huo moche þe man het of timliche guodes / ase byeþ / gold / an zeluer. an richesses. oþer guodes gostliche. oþer kendeliche / ase byeþ / creft / and queyntyse. wyt / and clergye. strengþe / and prouesse. and oþre guodes. Hou ssel ich zygge þet hi doþ guod / þanne he ssel by þe more zoruollaker ydamned / uor þet he his benoteþ na,t ariȝt. of þe guodes þet god him hedde ylend uor to winne. Efterward yef he deþ workes bodylyche / as doþ þise zuynkeres / and þise gememen. Oþer yef he deþ workes gostliche. ase byeþ uestinges. benes. ssrede þe poure. bere þe here. yef he is wyþ-oute charite: zoþ uor to zigge: hit ne is him naȝt worþ. Vor þeruore / þe more mede to-uore god him ne worþ þe raþre / yef he sterfþ wyþ-oute charite: y-damned ha worþ. Ac þe ilke þet heþ uirtue and charité guode / of al þet god him zent ine þise wordle / of al he deþ his nyede. and of al he wynþ: grace of blysce.

how shall less goods avail?

Who that most hath, is worth most.

[Fol. 27. a.]

How shall we say that those do good who shall hereafter be damned in hell, because they have abused the gifts of God?

Bodily works and spiritual deeds are nothing without charity.

Charity is good chaffer, that everywhere wins and never loses.

Charité is a guod chapfare / þet oueral wynþ / and none time ne lyest. alle þe guode paneworþes hy bayþ. and deþ alneway his nyede. and naȝt uorþan: hy heþ alneway hire peny ayen / þet is þe loue of herte / þet is þe

[1] MS. naȝ.

godes peny / huer-mide me bayþ / alle þe guodes of þe wordle / and alneway ha blefþ uor euremo / ine þe purse. Loue heþ ine eche stede his zales. Charité wynþ ine eche þinge. and playntes. and hy heþ þe maystrie: ine alle batayles. Hi deþ / þet asemoche is worþ to onenen ueste enne day: ase to anoþren: al ane lenten. Hi deþ[1] / þet ase moche is worþ o peny to onen þet ha yefþ : ase to anoþren : an hondred pond. Zygge a pa*ter* nos*ter* : ase to anoþren a sautyer. and þet ne is uor non oþre skele : bote uor þet / þet zuo moche is worþ þe man / zuo moche byeþ worþ his workes. Vor þe more þet he heþ zoþe loue : þe more he wynþ eche daye. Loue is þe wyȝte ine þe balance [zayþ] saynt Michel. uor non oþer þing ne may weȝe : hua*n*ne me comþ to nime ech his ssepe : bote loue and charité. and þeruore ich zigge / þet þer ne is non guod p*ro*fitable aperteliche / and a riȝt speke : bote uayr loue / and charité.

The love of the heart is God's penny, wherewith one may buy all the goods of the world.

Charity is ever uniform in her conduct.

Love is the weight to the balance.

There is no profitable good but love and charity.

Of tuo lostuolle guodes.

Of two lustful (pleasing) goods.

Ase god made man of body an of zaule : alzuo he hi*m* heþ y-yeue tuo manere guodes lostuolle / uor his herte to hi*m* draȝe. ine huychen byeþ alle þe zoþe lostes. þe uerste guod wyþ-oute : byeþ þe vif wyttes of þe bodye. be zyȝþe be hyerþe. / be smellinge. be zuelȝynge. and be takynge. þise uif wytes / byeþ ase uif condwys / huerby þe lostuolle guodes of þe wordle guoþ in-to þe herte uor to deliti / and uor ham zouke to þe zoþe lostes / þet byeþ ine god to louie. Vor al þe lost of þise wordle / þet habbeþ þe vif wyttes / ne byeþ bote a drope of deau / to þe ziȝþe of þe welle. ac of þe greate ze / huer-of alle þise guodes comeþ. þe drope of þe deawe hua*n*ne me his zykþ auer : anlykneþ to ane stone. of pris. ac hua*n*ne me wenþ hine nime : he ualþ agrund / and to naȝte becomþ. Alsuo þe playinges of þe wordle / and þe

1. The five wits (senses) of the body are as five channels whereby the lustful goods enter the heart and delight it.

The lusts (pleasures) of this world are only a drop of dew, compared with the well and the great sea of God's blessings.

[Fol. 27. b.]

[1] MS. deȝ

lostes of þe vif wyttes hua*n*ne me hise þengþ / and sseppeþ / and sseaweþ moche of pris : ac hua*n*ne me hise halt : alle hi byeþ uorlore / and becomeþ naȝt / and metinges. þench of þe lost of uernyere / and of metinge of nyȝt / þou sselt ysy þet hit is al on. an haste guoþ : and zone comeþ. ine none man*er*e uelle ne may. and þet ine one drope is zuo moche zuetnesse / þet hy ssel by þe zuetness of al þe welle. And þeruore þe wyse and þe holy man[1] ine þise wordle / ine al þet hi zyeþ and smackeþ of þe guodes lostfolle of þise wordle : heryeþ god. and þe more wylneþ þe loue of him. and þe more þet hy yzeþ þe zuete dropes : þe more hy wylneþ to come to þe welle. And þeruore þet hi wyteþ wel / þet þe more me loueþ þane drope : þe more me uor-yet þe welle. and þe more þet lykeþ þe zuetnesse of þe wordle : þe lesse me wylneþ / þe zuetnesse of god. þeruore myd alle þe honden þet hy moȝe / hi nemeþ and useþ. þe lostes ulessliche / and þe pleȝes. þet be þe vif wyttes comeþ.

The lusts of the flesh are but as dreams that come and go.

The wise men long for the love of God.

The more they see the sweet drops, the more they desire to come to the well.

The more one loves the sweetness of the world, the less one desires the sweetness of God.

A. god hou hi byeþ foles / and more þa*n*ne a best. þet wyteþ / þet / þet body of man : is þe meste poure makynge. and þe vileste þet is. and þe spirit of man : is þe zaule. and ys þe nobleste þing / an þe heȝeste ssepþe þet may by. and naȝt uorþan / hy moȝe wene / þet more byeþ zuete / and lostuoller / þe guodes þet comeþ by þe bodye : þa*n*ne þo þet comeþ be þe goste. þet byeþ zoþe guodes / and clene / and lestynde / and moȝe þe herte velle and uoluelle. Zueche guodes yefþ god to man ine þise wordle. huanne he yefþ pays of herte. and þe mayst*r*ie of his vyendes. and blisse of inwyt hua*n*ne he uoluelþ þe herte of loue. and of blisse gostlych / and hi*m* adrengþ of ane zuetnesse wonderuol. zuo þet he ne may hi*m* hyealde / ne hi*m*-zelue yuele. Of zuyche blisse / and of zuyche loste / no liknesse / ne non *com*-parisoun ne may by yuounde ine yoyes / and ine lostes of þe wordle / þet ne byeþ bote dropen to þe ziȝþe of þe

They are fools and worse than beasts who think the body to be greater than the soul.

Spiritual gifts are the best, as peace of heart, victory over devils, and joy of the soul.

Such bliss is not to be compared with the lusts of the world.

[1] men?

welle of zuetnesse. þet is þe welle huer-of oure lhord spekþ ine his spelle. 'Huo þet ssel drinke' he zayþ / 'of þe wetere þet ich wylle y[e]ue hi*m*: hi[1] ssel become a welle / þet hi*m* ssel do lheape / in-to þe lyue eurelestynde.' þet is þe welle of blisse / and of zuetnesse. of lyue / a[n]d of charité. þet may uoluelle þe herte / and non oþer þing þet is. Of þise welle hedde dauiþ y-nome / þet zede ine his sautere. 'O. god / hou is nou grat / þe mochelhede / of þine zuetnesse þet þou lokest to þine seruinde / and yefst to þine uryendes.' And uorzoþe huo þet hedde wel ytasted and ysmacked þe ilke zuetnesse þet god yefþ to his urendes: he ssolde onworþi alle þe lostes / and alle þe blissen of þise wordle. and wolde chise / and ofhealde þe gostliche blisse / and ssolde by ase þe ilke / þet bouteþ þet mele / þet to-delþ þet flour uram þe bren. and ase þe ilke þet makeþ þe oyle / þet nimþ þe pure grece: and let þet greate draf. Vor blisse of herte þet comþ of god to louie þet is zoþe blisse and ziker / ase zayþ þe uorbisne. þet non ne heþ zikere blisse / bote yef hi come of loue. And in þe writyngge ha clepeþ uile[2] / oure lhord by be[3] þe profete / þet zayþ. 'Ich wylle' zayþ he 'vile[2] of blisse uor wepinge. alle blisse / clene / and zoþe of herte / uor wop of penonce.' Of þise oyle byeþ ysmered / þo þet god heþ ymad kynges / and lhordes of þe wordle / and god zelf. and þa*n*ne is þe man ziker cristen / hua*n*ne he is ysmered myd þise holy crayme. Vor of crayme: is yzed crist: and of crist: cristendom. And huo þet is ysmered mid þise oynement: þet is þe blisse / and þe loue of god. he leueþ ine god: and god ine hi*m*. ase zayþ saint Ion þe apostel. and þet lif is of cristene. þet is ariȝt to speke / lif of man. þet is guod lyf and yblyssed þet cristene ssolle yleue / and wylny to zeche: to habbe þet lyf eurelestinde. uor he ne is naȝt alyue: ac ine langour / þet echedaye leueþ ine bysyhede / ine þoȝtes / ine zorȝes. ne þet ne is naȝt lyf of man: ac of child / þet nou wepþ / nou lheȝþ / and nou is wel an

The true bliss is the well whereof our Lord speaks in the gospel.

Of this well David speaks in the Psalter.

Whoso should taste the sweetness that God giveth to His friends,

would despise all the lusts and blisses of the world.

[Fol. 28. a.]

Joy of heart is the true bliss, which comes of love to God.

With the oil of bliss (or the oil of cream) all true Christians are besmeared.

The ointment is the bliss and love of God.

The Christian life is the good life, for he is not alive who each day liveth in cares, anxieties, and sorrows.

[1] he? [2] Written for *oyle* [3] So in MS.

Neither is it the life of man, but of a child, who alternately laughs and weeps.

eyse: and nou is euele aneyse. nou is wroþ / nou is ine payse. nou ine blisse. nou ine zorȝe.

Whoso seeks true happiness shall have honourable life, life pleasant and profitable.

þanne huo þet wyle lede guod lif: zeche þet he habbe / þet zoþe guod. and þanne ssel he habbe lyf worþssipuol lyf. lostuol. and profitable. and þanne he ssel libbe ase a man. þet is to zigge: zikerlyche. hollyche. wysliche. and blisuolliche wy[þ]-oute zorȝe. and to zuiche lyue me comþ: oþer be grace / oþer be uirtue. and naȝt oþerlaker.

Of uirtue more specialliche.

We have now considered generally the dignity, worth, and goodness of virtue,

which leads to joy, honour, and life everlasting.

Nou ich þe habbe aboue yssewed generalliche þe dingneté / and þe worþ / and þe guodnesse: of uirtu / and of charité: and hueruore me ssel hise zeche. Vor grat ureme þer comþ his uor to habbe. blisse. worþssipe / and lyf eurelestinde. Ac uor þan / þet me ne knauþ naȝt zuo wel þet þing ine general / ase me deþ in special: þeruore hyer ys myn ywyl to spekene of uirtue more openliche. zuo þet ech þet wylle ine þise boc studye: moȝe his lyf ordeyni be uirtue / and be guode dedes. Vor oþerlaker litel hit him ssolde by worþ to conne þet guod: bote me hit dede. Vor ase zayþ saynt iacob. He þet can guod / and ne deþ hit naȝt: þer is zenne / yef he misdeþ. Fol he is þet can þane riȝte way / and be his wytinde mysgeþ.

It is not enough to know what is good, unless we perform it. He sinneth who acts contrary to his belief.

The Holy Writ compares the soul of the good man or woman to a fair garden, full of greenness, fair trees, and of good fruit.

þe holy writ comparisoneþ þe zaule and of þe guode manne / an of þe guode wyfmanne: to ane uayre gardyne uol of grenhede / and of uayre trawes / and of guod frut. Huerof god zayþ ine þe boc of loue. 'My zoster / my lemman / þou art a gardin besset / myd tuo ssetteles.' þet is þe grace of god / and of angles. þerne gardyn zette þe greate gardyner / þet is god þe uader / huanne he nhesseþ þe herte / and makeþ zuete / and tretable / ase wex ymered. and ase land guod[1] and agrayþed / and worþi þet hy by yzet mid guode ympen. þe ilke ympen byeþ þe uirtues / þet þe holy gost

This garden setteth the great gardener, God the Father,

[Fol. 28. b.] when he softeneth the heart.

[1] *ydegud* (digged) has been erased.

be-deaweþ myd his *grace*. Godes zone þet is þe zoþe zonne be þe u*ir*tue of his clernesse : deþ ham wexe an heȝ / and profite.

The branches are the virtues bedewed by the grace of the Holy Ghost.

Of þri þinges nyeduolle to þe erþe.

Of three things needful to the earth,
1. Good mould.
2. Nourishing moisture.
3. Reasonable heat.
Without these things the boughs of virtue will not bear fruit.

þyse þri þinges byeþ nyeduolle to alle þe þinges þet in þe erþe wexeþ. Guod molde. wocnesse norissynde. and renable hete. wydoute[1] þise þri þinges gostliche / ne moȝe þe ympen of u*ir*tue / ne wexe / ne bere frut. þise þinges / makeþ þe *grace* of þe holy gost mid herte. and hi deþ al greny / and flouri. and bere frut. and hi makeþ alsuo / alse a paradis erþlīch to lykerous. uol of guode traues / and of frut / and p*re*cious. Ac ase god zette paradys erþlich uol of guode trawes / and of frut. and amydde zette a trau / þet me clepeþ : þet trau of lyue. hueruore þet his frut hedde nyede to loky þet lyf / to þan þet hit ssolde ete / wyþoute steruinge / and wyþoute zyknesse. and wyþ-oute ealdinge. and wyþ-oute fyeblesse. Alsuo deþ gostliche to þe herte þe greate gardyner. þet is god þe uader. Vor he heþ y-zet þe trawes of u*ir*tue / and amydde þet trau of lyue. þet is Iesu crist / þet zayþ ine his spelle. 'He þet eth my uless / and dringþ my blod : he heþ lyf eurelestinde.' þis trau greneþ and uayreþ be his u*ir*tue : alle þo ine paradis. Be þe u*ir*tue of þise trawe wexeþ / florisseþ / and makeþ frut : alle þe oþre trawes. Ine þise trawe al hit ys guod al þet þer is. þis trau is to alowe / and to louie / uor manye þinges. Vor þe rote. Vor þane wode. Vor þet flour. Vor þane smel. Vor þe leaues. Vor þet frut. And uor his uayre ssed. þe rote of þise trawe / þet is þe wel greate loue / and to moche charité of god þe uader / hueruore he ous louede zuo moche / þet uor his kueade þrel to begge : he yaf his wel guode zone. and hi*m* deliurede to þe dyaþe / and to torment. Of þise rote spekþ þe p*ro*fete / and zayþ. þet 'a yerd ssel guo out of þe rote of yesse.' þet word is worþ ase moche /

As God set in Paradise the tree of life amidst other good trees,

so God hath set the tree of life amidst the tree of virtues,

that is, Jesus Christ.

This tree causes others to flourish.

The tree is to be praised for its root, its wood, the flower, the smell, the leaves, the fruit, and its fair seed.

The root of the tree is the love of God, which redeemed his wicked thralls by the blood of his good Son.

Of this root speaks the Prophet, when he says, "A rod shall go out of the root of Jesse," &c.

[1] So in MS.

The wood is the flesh of Christ. The pith was His holy soul.

The rind was His fair conversation. The sap was His tears, sweat, water and blood.

The leaves were His holy words, the flowers His holy thoughts, the fruit his twelve apostles.

The boughs, in one sense, are all the elect.

In another sense they are His virtues and examples, which he showed to His private friends,

[Fol. 29. a.]

when on the mount He opened His mouth and said:— "Blessed be the poor of spirit, for the kingdom of heaven is theirs," &c., &c., &c.

These are the seven boughs of the tree of life.

ase a becleppinge of loue. þet wode / þet is his p*re*ciouse uless. þe herte of þo traue: wes þe holy zaule / Ine huam wes / þe p*re*ciouse yolk of þe wysdome of god. þe rinde / wes þe uayre *conuer*sacioun / wyþoute. þet zep: of þo traue / and þe tyeres / weren uour wel p*re*ciouses þinges / and of riȝt greate u*ir*tue / þet of his p*re*ciouse lemes yourne. þet weren tyeares. zuot. weter. and blod. þe lyeaues: weren þe holi wordes / þet helden of alle zycnesses. þe floures: weren þe holy þoȝtes / þet alle weren uayre and oneste / and berinde frut. þet frut / weren þe tuelf apostles / þet al þe wordle uedde an norissede be hare techinge / and by hare uorbisne / mid hare guode dedes / and þe benefices. þe boȝes / of þo traue / ine one wytte / byeþ alle þe ychosene þet euere[1] were. and þet byeþ. and þet ssolle by. uor ase he zede to his apostles. 'Ich am' he zede 'þe vyne / and ye byeþ þe boȝes.' Ine anoþre wyt: þe boȝes weren þe uayre u*ir*tues / and þe gloriouse uorbysnes / þet he ssewede be dede / and toȝte be mouþe þet weren þe u*ir*tues uol-do and uolle of þe zoþe guodnesse / þet he ssewede to his priué urindes / þet weren þe tuelf apostles / þet he ledde in-to ane heȝe helle. priuelyliche. þer he zet ase zayþ þet godspel / and his deciples aboute hi*m*. þ*an*ne he openede his mouþ / and his trezor þet he hedde ywreȝe ine his herte. and ha*m* þus zeayde. Yblissed byeþ þe poure of goste / uor þe kyngdom of heuene is hyre. Yblissed byeþ þe mylde: uor hi ssolle by lhordes of þe erþe. Yblissed byeþ þo þet hyer wepeþ / uor hi ssolle habbe þet confort of god. Yblissed þo þet habbeþ honger and þorst of riȝt. uor hi ssol by uolueld. Yblissed byeþ þe merciuolle / uor hi ssolle uynde merci. Yblessed byeþ þe clene of herte / uor hi ssole yzi god ap*er*teliche. Yblissed byeþ þe paysyble / uor hi ssolle by ycleped godes zones. þise byeþ þe zeue boȝes of þe trawe of liue / of godes zone Iesu crist.

[1] MS. *euerte*

Ine þe ssede of þise trawe / hi*m* ssel guod herte sseduy / and yzy þe ilke uayre boȝes þet bereþ þet frut of liue eurelestinde. Ine þise zeue wordes is beloke alle heȝnesse / and alle p*er*feccion of grace and of u*ir*tue of zoþe blyssedhede. asemoche ase me may habbe ine þise wordle. and habbe and onderstonde: ine þe oþre. þise byeþ þe zeue ruieles of holy lyf / þet þe zoþe salomon tekþ to his children. þis is þe zoþe filozofie / þet þe mayster of angles tekþ to his deciples. Ine þise zeue wordes byeþ besset ase ziggeþ þe halȝen / al þe su*mm*e of þe newe laȝe / þet is þe laȝe of loue / and of zuetnesse. hy is wel yzed newe: uor hi ne may naȝt yealdy / ase dede þe yealde laȝe to þe yewes. hi is zoþliche newe / and desgised uram oþre laȝes. Laȝe is yzed þeruore þet hy hare-zelue ne bynt. ake þe oþre byndeþ / and þis onbynt. þe oþere chargeþ: and þis onchargeþ. þe oþre þreapneþ: and þis behot. Ine þe oþre to strif: ine þise to pays. Ine þe oþre to uorzuerie: ine þise to loue. Ine oþre corsynge: ine þise bliss*in*ge. þa*n*ne is þys / al uol of blissinge. and þeruore hi byeþ yblyssed þo þet hyse healdeþ zayþ salomon. Vor þe ilke þet his heþ: he heþ ywonne þet trau of liue. Hueruore þise zeue þinges touore yzed byeþ ycleped blyssinges. uor hy makeþ man yblyssed ine þise wordle ase man may by ine þise lyue: and more yblyssed ine þe oþre.

In these seven words are included all highness, all perfection of grace and virtue of true blissfulness.

These are the seven rules of holy life.

In these seven words are set all the sum of the new law, the law of love and sweetness.

It is called new because it never shall become old.

In the old law we find threatening, strife, and cursing; in the new law, promises, peace, and blessings.

These seven things make a man blessed in this life, and more blessed in the other.

Nou hest þou yherd huo is þet trau of lyue / þet is amydde paradis / þet god zet ine þe holy zaule. Ine þe ssede of þise trawe / wexeþ / and p*ro*fiteþ / and bereþ frut. þe traw of u*ir*tue þet god þe uader / þet is þe greate-gardyner / zet ine þe gardyne / and his wetereþ of þe welle of his *gra*ce / þet his deþ greny / and wexe / and profiti. An hise halt ine grenehede / and ine lyue. þe ilke welle hym todelþ ine zeue streames. þet byeþ þe zeue yefþes of þe holy gost / þet wetereþ al þane gardin. Nou loke þe greate cortaysie of oure zuete maystre Iesu

God watereth the tree of virtue from the well of His grace.

This well is divided into seven streams, which are the seven gifts of the Holy Ghost.

Behold the great

courtesy of God in sending His Son!
He saw our weakness, and inability to forsake sin and to come to grace.

crist godes zone / þet com to þe wordle to zeche / an to souy / þet / þet wes uorlore. Vor þet he wyste wel oure pouerté / and oure fyeblesse. and uor oure *zen*nes / we ville. Ac be ous we ne moȝe naȝt arise / ne come ayen. ne out of *zen*ne guo. ne u*ir*tue to zeche / ne come to þe blissede lyue / þet is of his *gra*ce and of his yefþe ne comþ. Þeruore he naȝt ne let ous uor to somoni / þet we hym bydde and bezeche his yefþes. And moche ous behat: þet yef we hym bezechiþ þing þet ous is guod: þet we hit ssolle habbe. And more he ous deþ of cortaysye. Vor he is oure playtere / þet ous makeþ oure bezechinge: þet we ne couþe naȝt maky / yef he nere. Þe bezechinge þet he ous made of[1] his uayre yblessede mouþe: uayre. guode. ssorte. an cleuiynde: þet wes þet pa*ter* nos*ter*. huerinne byeþ zeue bezechinges / be huichen we bezecheþ oure guode uader of heuene / þet he ous yeue þe zeue yefþes of þe holi gost / þet hi ous delyuri of þe zeue dyadliche zennes / and hise strepe of al of oure herten. and ine hare stede: zette and uorþdraȝe / þe zeue u*ir*tues / þet ous lede to þe zeue blissinges of p*er*feccion / and of holy lyf. huerby we moȝe habbe þe zeuen behestes þet he makeþ to his ychosene. Huerof oure onderstondinge is myd þe holy gostes helpe. Verst speke of þe zeue benes of þe pa*ter* nos*ter*. Ef*ter*ward: of þe zeue u*ir*tues þet byeþ ayens þe zeue dyadliche *zen*nes / huer-of we habbeþ aboue yspeke. Þe zeue benes byeþ / ase zeue uayre maydenes / þet ne leteþ naȝt uor to lhade of þe zeue streames þe q*ui*kke weteres uor to wetery þe zeue trawes þet bereþ þet fruyt of liue eurelestinde.

Therefore He promised us His gifts, if we would but ask for them.

Christ is our pleader, and makes intercession for us.

[1 MS. os]

He gave us the Pater Noster, wherein are seven petitions, for the seven gifts of the Holy Ghost.

We shall now first speak of these seven petitions, afterwards of the seven virtues that are against the seven deadly sins. The seven petitions are as seven maidens who are ever lading water to water the seven trees that bear the fruit of life everlasting.

[Fol. 29. b.]

The preface of the Pater Noster.

ÞE UORE-SPECHE OF ÞE HOLY PATER NOSTER.

The Pater Noster is the first thing we teach a child. We must know it if we would be mild as children.

Hvanne me zet a child to lettre. ate begynnynge me hi*m* tekþ his pa*ter* nos*ter*. Huo þet of þise clergye wyle conne: be-come milde ase a child. uor to zuyche scolers tekþ oure guode mayster Iesu crist / þise

clergie / þet is þe uayreste / and mest behofsam þet is. huo þet wel hit onderstant and of-halt. Vor zuyche weneþ hit wel conne and onderstonde: þet neuerte ne couþe bote þe rynde wyþoute / þet is þe lettre / þet is guod. Ac litel is worþ to þe zyȝþe of þe newen þet is wyþinne zuo zuete. Hit ys wel ssort ine wordes: and wel lang ine wytte. Liȝt to zigge / an sotil to onderstonde. þis bene / paseþ alle oþre / ine þri þinges. ine digneté / in ssorthede. an ine guodnesse. þe digneté is / ine þan þet godessone hit made. To god þe uader ine worde. God þe holy gost / þet is þet me acseþ. He wolde þet hit were ssort / uor þet non ne ssolde him werye: hit uor to lyerny. An uor̆ þan þet non ne ssolde him tyeny hit uorto zigge gledliche / an ofte. And uor to ssewy / þet god þe uader ous yhyerþ wel zone: huanne we him biddeþ mid guode herte. uor he ne heþ none hede of longe ryote of tales y-slyked / ne y-rymed. Vor ase zayþ sant gregorye. Zoþliche bidde / ne is naȝt to zygge uayre wordes / and y-slyked myd mouþe: ake keste playntes and dyepe zykynges of herte. þe worþ / and þe profit of þise bene: is zuo grat / þet he beloukþ ine ssorte wordes / al þet me may wylny of herte. An to bydde wel to done. þet is þet me by delyured of alle kueade: and uolueld of alle guode.

The mere letter of the prayer is the rind.

This prayer is short in words and long in wit, easy to repeat, but hard to understand.

God willed it to be short, that none should be wearied in learning it.

God does not care for smooth and rhymed words.

Prayer does not consist of fair words, but of petitions and deep sighings of the heart.

[Fol. 30. a.]

Hyer beginþ þet pater noster.

Here begins the Pater Noster.

þvs beginþ þet pater noster. 'Vader oure / þet art ine heuene.' Loke hou oure guode spekeman / and oure zuete mayster Iesu crist / þet is þe wysdom of god þe uader / and kan alle laȝes / and þe wones of his cort þe tekþ wel to playty / and wyslyche / and sotilliche / an ssortliche to speke. Vorzoþe þis uerste word þet þou zayst / yef hit is wel onderstonde / and yuolȝed / hit þe ssel yeue al þine playnte. Vor saynt bernard þus zayþ. þet þe bene þet begynþ be þe zuete name of þe

"Our Father that art in heaven." Behold how our good spokesman, Jesus Christ, teacheth us to plead, wisely, subtlely, and briefly!

The sweet name of Father giveth us hope to receive all our petitions.

uader. yefþ ous hope to onderuonge alle oure byddynges. þis zuete word / vader / þet al þe remenont makeþ zuete / þe sseaweþ þet þou sselt yleue. and þe somoneþ to þan þet þou sselt do. and þise tuo þinges soueþ man: hua*n*ne he ylefþ wel / and a-riȝt. an he deþ efterward / þet he ssel. Hua*n*ne þou hi*m* clepest uader / þou beknaust þet he is lhord of house. þet is of heuene / and of erþe: and heaued / and ginnynge / and welle / huerof alle sseppes / and alle guod comeþ. and þus þe beknaust his miȝte. Efterward / zeþþe þet he ys uader / he is diȝtere / and gou*e*rnour / and porueyour / to his mayné. an nameliche of his children / þet is of man / þet him-zelf heþ y-mad and yssape / to his anliknesse. and þus þou beknaust his wysdom. Alast þanne þet he is uader be kende / and be riȝte / he loueþ þet he heþ ymad / ase zayþ þe boc of wysdome. and is zuete and milde. and zuo loueþ / and draȝþ uorþ his children. and ham deþ hare prou. and betere þa*n*ne hi conne deuisi. and he his byat / and his chasteþ hua*n*ne hi misdoþ uor hare prou ase guod uader / and bleþeliche he his onderua[n]gþ / hua*n*ne hi comeþ to hym.

When thou callest God the Father, thou acknowledgest that He is Lord of the house.

And since He is Father, He is also the provider for and governor of His children, i. e. of man,

and loves those whom he hath made.

He rewards them well, and chasteneth them when they misdo.

Nou ich þe sseawy þa*n*ne þis word þet þou zayst: vader. his miȝte. his wysdom. his guodnesse. He þe beþengþ of oþerhalf þe zelue. þine noblesse. þine uayrhede. þine richesse. More g*ra*tter noblesse ne may ich habbe: þa*n*ne to by zone to ane zuo greate emperur þet is god. More g*ra*tter richesse ne may by: þa*n*ne to by kyng of alle þing. More g*ra*tter uayrhede ne may by: þa*n*ne to by hi*m* ariȝt ylich. Huych uayrhede is zuo g*ra*t: þet hit paseþ þoȝt of man / and of angle. þa*n*ne þis word / uader / þe beþengþ þet þou art zone. uor þet þou þe paynest hi*m* uor to by ylych. ase guod zone ssel by ylich his guode uader. þet is to zigge: þet þou by bold / and of g*ra*t wyl / and strang / and miȝtuol wel to done. and þet þou by wys / and y-wer / large / and cortoys / zuete / and milde clene and wyþ-oute

The word Father not only reminds thee of God's might, wisdom, and goodness, but of thy nobleness, fairness, and riches.

Greater nobility could none have than be son to so great an emperor, that is, God.

Let the word Father remind thee of thy duty as a good son towards a good father.

uileynye / ase he is. and þet þou hatye zenne / and uoulhedes / and kueadhedes ase he deþ. zuo þet þou naȝt ne do aye kende. þis vord þanne þe deþ beþenche / at alle þe times þet þou zayst þet pater noster: þet yef þou art ariȝt zone: þou sselt him anlykny be kende. be heste. and be riȝte. and þou him sselt loue. worþssipe. and reuerence. drede. seruice. and boȝsamnesse. Nou þench þanne huanne þou zayst þi pater noster / þet þou by him a guod zone and trewe / yef þou wylt þet he þe by guod uader. an milde. 'þench huas zone þou art': me zayþ to þe newe knyȝte huanne he geþ into þe tornement. Nou þou yzyxt wel hou þis uerste word is zuete. and hou hit þe amonesteþ þet þou by bold and of guode wylle. and hit þe tekþ huych þou sselt by.

See that thou hate sin as God does,

[Fol. 30. b.]

and so act as a good son and true,

ever thinking whose son thou art.

Now thou seest how sweet is this first word, and how it admonishes thee to be bold and of a good will.

Nou ich þe acxy hueruore þou zayst 'uader oure.' and naȝt 'uader myn'? and þet þou him uelaȝest mid þe / huanne þou zayst: 'yef ous' / and ne zayst naȝt 'yef me.'

Why we say "Father our," and not "Father mine," &c.

Ich wile þe zigge yef þou wylt. Non ne ssel zigge / uader min. bote þe ilke þet ys his zone be kende wyþoute gynnynge / wyþ-oute ende / þe zoþe godes zone. Ac we ne byeþ naȝt his zones be kende / bote asemoche þet we byeþ ymad to his anliknesse. ac alsuo byeþ þe sarasyns. ac we byeþ his zones be grace and by adopcion. Adopcioun zuo is a word of laȝe. uor by þe laȝes of þe emperurs / huanne an heȝ man ne heþ no child: ha may chiese þet child of a guod man yef he wyle. and maki him his zone be adopcioun. þet is be auoerie. zuo þet he ssel bi yhealde uor his zone auoud / and ssel bere his eritage. þise grace god ous made þe uader wyþoute oure ofseruinge. ase zayþ saynt pauel. Huanne he ous dede come to þe cristenedome we were poure and naked / and child[1] of yre / and of helle. þanne huanne we ziggeþ 'vader oure' and we ziggeþ / 'yef ous.' we gadereþ alle oure broþren mid ous of adopcion / þet byeb children of holy cherche. be þe byleaue þet hi onderuinge ine cristnynge.

We are not God's sons by nature, but by adoption.

Adoption is a term of law.

God adopted us without any deserving on our part.

Before we were baptized we were poor, naked, and children of hell.

[1 MS. chihd]

God giveth not only to one, but to many.

Nou ous ssewep / huer-of þis word / oure. þe largesse / and þe cortaysye / [of] god oure uader. þet ous yefþ more bleþeliche / ynoȝ / þanne lyte and to uelen : þanne to onen allone. Huer-of saynt gregorie zayþ. 'þe bene / þe more þet hi is commun : þe more hy is worþ. ase þe candele is betere bezet þet serueþ to ane halle and uol of uolk : þanne zy þet ne serueþ / bote to onlepy manne.' þis word hat ous to yelde þonkes myd al oure herten. of þise grace þet he ous heþ ydo / huerby we byeþ his children / and his eyrs. and þet moche ardontliche louye oure ealde broþer Iesu crist / þet ous uelaȝeþ wyþ him ine his grace.

The candle that is set in the hall full of people, is better than one set apart for the use of one man only.

This word Father teaches us that this adoption is a pledge

that we shall be sure of our heritage.

It teacheth also that we are all brethren, great and small, rich

[Fol. 31. a.]

and poor, high and low,

and that we should help and pray for one another, as do the limbs of the same body.

þis word ous amonesteþ þet we loki ine oure herte holylyche þane holy gost þet is oure wytnesse. þis adopcion is ase weddes / ase zayþ saynte paul / huerby we byþ zikere / þet we ssolle habbe þe eritage of oure uader. þet is þe blysse of paradys. þis word ous tekþ and zayþ þet we byeþ alle broþren / grat / and smal / poure and riche. heȝ / and loȝ / of one uader / and of one moder. þet is of god / and of holy cherche. and non ne ssel oþren onworþi : ac louie ase broþer. and þe on ssel helpe þanne oþre : ase doþ þe lemes of þe zelue bodye. and ech bidde uor oþren ase zayþ saint Iocob. And zuo hit is oure ureme wel grat. Vor huanne þou zest þine bene ine þe uelaȝrede of al holy cherche : uor on paternoster þet þou zayst / þo wynst mo þanne an hondred þousond.

It teaches us to hate three things: pride, wrath, and avarice,

which bring men out of fellowship.

The word "our" shows that God is ours,

þis word / oure. ous tekþ to hatye þri þing nameliche. Prede. wreþe. and auarice. Prede : deþ man out of uelaȝrede. uor he wyle by aboue alle oþren. Wreþe : deþ man out of uelaȝrede. uor huanne he werreþ wyþ enne : he werreþ wyþ alle þe oþre. Auarice : deþ man out of uelaȝrede. vor hi nele ne him / ne his þinges / communy mid oþren. And þeruore zuych uolk ne habbeþ part / ine þe holy pater noster. þis word / 'oure' : ous ssewep þet god is oure : yef we wylleþ. and þe

uader. and þe zone. and þe holy gost. þet is yef we lokeþ his hestes. and zuo zayþ ine þe godsspelle saint Ion.

If we keep His commandments.

'Vader oure / þet art ine heuene.' Hua*n*ne ich zigge / 'þet þou art ine heuene': ich zigge tuo þing. þet he is kyng / and þet he is at paradis. Alsuo hua*n*ne ich zigge / 'þet art / ine heuene': ich zigge þet he is / and þet he is ine heuene. Me vint ywryte ine þe oþre boc of þe laȝe. þet god him ssewede to Moyses ine ane helle / and hi*m* zede. guo in-to egipte / and zay to þe kynge faraon of mine half / þet he þe delyuri mi uolk þe children of y[s]rael / of þe þreldome / huerine he hise halt. 'lhord' / zayde moyses. 'yef me akseþ huet is þi name. huet ssel ich zigge?' 'Ich am / þet am.' zayde god. Nou ziggeþ þe halȝen / and þe guode clerkes. þet amang alle þe heȝe names of oure lhorde: þis is þe uerste / and þe mest p*ro*pre. and þet mest ariȝt ous tekþ uor to knawe / þet / þet god is. Vor alle þe oþre names huer hi spekeþ of his guodnesse. and of his wysdome. oþer of his miȝte. oþer he is zuich / and zuich. he is þe riȝt guod. þe riȝt trewe. þe riȝt wys. þe riȝt miȝti. and uele oþre man*e*res of speches þet me zayþ of hi*m*. þet ne ziggeþ p*ropre*liche þe zoþe of þe byinge of god. Ac we þet byeþ greate / an boystoyse to spekene of zuo heȝe þinge / speke we of god / zuo / ase we conne deuisi ane man / of huam me ne kan naȝt his name / ase me zayþ. he is kyng. he is erl. he is zuo grat. zuo uayr. zuo large. and uele of zuyche þi*n*ges / huer-by me may ywyte hou þet hit by þe man knawe. Ac ne ziggeþ naȝt ariȝt his name / ase we spekeþ of god: uele we uindeþ of wordes / þet ous ssweweþ huet þet hit bi of hi*m*. Ac þer ne is non zuo p*ro*pre[1] ase þis word / 'þet art.' þet zuo p*ro*pre liche. zuo ssortliche. zuo cleuiyndelyche. zuo sotilliche / þe names ne*m*neþ / ine zuo moche / ase onderstondinge hi*m* may strechche. Vor god is ase þe ilke / þet one is / ase zayþ saint Iob.

"That art in heaven."

Here we assert that God is a King, and that He is in Paradise.

When God appeared to Moses He made known to him his name, "I AM."

This is the first and the most proper name of our Lord.

Other names speak of His goodness, wisdom, &c.,

but these terms do not assert the existence of God.

We speak of God after the manner of men,

but there is no word so proper as these words, "þet art."

[1] MS. p*ropre*e

God alone *is*, for He is everlasting, without beginning and without end.

He is true and truth above all things.

[Fol. 31. b.]

He alone is firm, and fast, and unchanging,

without end, without beginning, "*without was, without shall be.*"

There is nothing that one may better believe than that God is. *Nota þis wel.* We cannot know what God is,

and it is enough for us to say, "Dear Father, that art in heaven."

He is the oldest, the most known, the most beloved, and the most honoured.

The word "*Father*" bids us worship God; the "*our*," to love God; "*is*," to dread God;

He one is / ariȝt to spekene. uor he one is / eurelestinde / wyþoute beginnynge. and wyþ-oute ende. þet me ne may zigge : of non oþre þing. Eft*er*ward he one is zoþliche. uor he is zoþ / and zoþnesse aboue alle þinges yssape. and zuo byeþ alle ssepþes ydele and ydelenesse. And ase zayþ Salomo[n] and naȝt to þe zyȝþe of him. and to naȝte ssolden come: bote yef he his ne sostyenede be his u*ir*tue. Ate laste he one is zetnesse an uestnesse ine onelepi poynte wyþ-oute hi*m* to trobli / wyþ-oute hi*m* to chongi / wyþ-oute hi*m* remue ine none man*er*e. ase zayþ saynt Iacob. Alle oþre þinges byeþ chonginde / ine eche man*er*e of hare kende. þa*n*ne is he p*ropre*liche yclieped[1] : þet art. Vor he is zoþliche wyþ-oute ydelnesse / zetnesse / wiþ-oute enye chonge eure to yleste : wyþ-oute ende. wyþ-out heaued. wyþ-oute / wes. wyþ-oute / ssel by. uor þer ne is no gelt.

Nou þou sselt onderstonde zuo þet þer ne is naȝt þet me moȝe betere ywyte / þa*n*ne þet : þet god is. Ac þer ne is noþing zuo strang to conne / ase huet / and huet þing is god. þer-uore ich þe rede wel / þet þou ne musy naȝt to moche / hit uor to zeche. uor þou myȝtest lyȝtliche guo out of þe riȝte waye. Hit is ynoȝ uor þe / þet þou zigge: 'lyeue uader þet art ine heuene.' Zoþ hit is þet he is oueral yhered. ine erþe. ine ze. ine helle. ase he is ine heuene. Ac me zayþ he is ine heuene / uor þet he is þe eldeste / and þe meste yknawe / and þe meste beloued / and þe meste yworþssiped. Eft*er*ward he is ine heuene gostliche / þet is ine holy bodyes þet byeþ heȝe. clyre. and clene. ase is þe heuene. uor ine zuyche herten : he ys ald. and yknawe. and ydred. and yworþssiped and yloued.

Nou hest þou yherd þise uour wordes. *Pat*er *n*oster *qui es in celis.* þet uerste þe somoneþ / to worþssipie god. þet oþer : to louie god. þe þridde : to drede god. Vor þaȝ he by uader oure : alneway he ys bezide / and

[1] MS. has *ycheped*

na3t chonginde. þe uerþe þe to strengþi. uor asemoche ase he is zuo he3 / and þou zuo lo3. yef þou ne art bald / and of guode wylle: þou ne sselt na3t come / huer he woneþ. þet uerste word ous ssweweþ þe langnesse of his eurebleuinge. þet oþer: þe brede of his charité. þe þridde: þe dyepnesse of his zoþhede. þe uerþe: þe he3nesse of his magesté. Huo þet heþ wel þise uour þinges zoþliche wyþoute drede he ssel by yblyssed.

"heaven," to embolden and encourage us.

The 1st showeth us God; the 2nd, the breadth of His charity; the 3rd, the deepness of His faithfulness; 4th, the highness of His majesty.

ÞE UERSTE BENE OF ÞE HOLY PATER NOSTER.

The 1st petition of the Holy Pater Noster.

Nou hest þou yherd þe uorespeche of þe holy pater noster. þet is ase ane inguoinge of þe viþele. ey god / huo þet couþe wel al þane zang: hou he ssolde vinde uayre notes. Vor hit ne is no drede þet ine þe zonge / þet þe wysdom of god made / þe ilke þet tekþ þe uo3eles zynge: ne heþ uele notes sotiles / and zuete / þa3 þer by lyte lettre. Ine þise zonge byeþ zeue notes. þet byeþ þe zeue benes. þet porchaceþ þe zeue yefþes of þe holy gost. þet strepeþ þe zeuen haued zennes of þe herte. and hi zetteþ / and norisseþ þe zeuen uirtues. be huychin me comþ to þe zeue blissinges. Of þise zeue benes / þe þri uerste: makeþ man holy / aze moche ase man may by ine þise wordle. þe uour efterward him makeþ stedeuestlyche: ri3tuol. Al þe holynesse of man / þet is ymad to þe ymage of þe trinité / þet is be þri þinges þet byeþ ine þe zaule. beþenchinge. onderstondynge. and wyl. ine þet þet þe zaule bi stedeuestliche yclenzed ine þe wylle. stedeuestliche ali3t ine þe onderstondinge. stedeuestliche yuestned in god. mid god ine þe beþenchinge. and þe more þe zaule onderuangþ plenteliche þise þri 3efþes of god: and hy more propreliche ne3le[c]þ / to his ri3te uayrhede of his kende. þet is to þe anlicnesse of þe uader / and of þe zone / and of þe holy gost. þet is huanne god þe uader him confermeþ his beþenchinge. god þe zone him aly3t his onde[r]-

In this song are seven notes, that are the seven petitions that buy the seven gifts of the Holy Ghost.

The three first make man holy, the other four make him steadfastly righteous.

[Fol. 32. a.]

The three things that are in the soul are thought, understanding, and will,

and the more the soul receiveth plentifully these three gifts,

the more is man in the likeness of the Trinity.

stondinge. god þe holy gost heþ yclensed his wyl. þise þri þinges we bezecheþ ine þe þri uerste benes of þe pat*er* nost*er*.

"Hallowed be thy name." By these words we show that our principal desire is to have God's name hallowed and confirmed in us.

Hua*n*ne we ziggeþ / *sanctificet*ur *nomen tuu*m. we ssweweþ to oure guode uader corteysliche oure p*r*incipal desyr þet we ssolle eure habbe. þet is þet his name by yhalȝed and y*con*fermed ine ous. þa*n*ne hua*n*ne we ziggeþ / *sanctificet*ur *nomen tuu*m: þet is to zigge. 'sire / þis is oure heȝe wyl / þis we bezechiþ toppe alle þing / þet þin holy name / þet is þi guode los þi knaulechinge / þi beleaue / by y-*con*fermed ine ous.'

In this 1st petition we ask for the gift of wisdom,

Ine þise uerste bene: we bezecheþ þe uerste and þe p*r*incipal yefþe of þe holy gost / þet is þe yefþe of wysdom / þet uestneþ / and *con*fermeþ þe herte in god. and his ioyneþ zuo to hi*m*: þet hi ne may by ondo / ne to-deld. Wysdom is yzed of smac / and of smacky. Vor hua*n*ne þe man onderuangþ þise yefþe: he zuelȝ[þ] / and smackeþ / and uelþ þe zuetnesse of god. Ase me uelþ þe zuetnesse of þe guode wyne ate zuelȝ / betere þa*n*ne to þe ziȝþe. Ac to þan þet þou onderstan*s*t betere huet is to zigge / 'þi name by yhalȝed ine ous:' þou sselt ywyte þet þis word / holy / is ase moche worþ: ase / klene. ase wyþoute erþe. ase yhalȝed to godes seruice / ase y-dept ine blod / ase y*con*fermed. Ine þise uyf mane*r*es halȝeþ þe gost of wysdom / þe herte of man. Verst he his wypeþ / and clenseþ / ase deþ þet uer [þet] clenzeþ and fineþ þet gold. Efterward he deþ away al þe ilke uelþe / of alle erþliche loue. and of alle wylle of ulesse. and makeþ to comene al out of smak. al þet me wes ywoned byuore to louie. ase þet weter is out of smak to þan þet is ywoned to þe guode wyne. Eft*er*ward he hi*m* halȝeþ of al to godes seruice. uor he deþ hi*m* al away of alle wreþe. and deþ hi*m* al þenche of god. and to louie / and serui. Ase þe cherche is yhalȝed to godes seruice. zuo þet me ne ssel oþer þing do þerinne: þa*n*ne þe se*r*uice of god. Eft*er*ward he depþ

which enables us to taste the sweetness of God.

The word "holy" signifies clean: it is as much as to say that we are dipt in blood and confirmed.

Wisdom hallow-eth the heart of man in five ways: By 1. Purification. 2. Cleansing. 3. Hallowing.

4. Dipping in blood.

ine blod. Vor he hise zet in ane zuo ber[nin]de loue / and one zuo zuete deuocion of Iesu crist. þet huanne he þengþ ine him / and his passion: he ys alsuo ydept / and al-suo dronke of þe preciouse blode / þet Iesu crist ssedde uor him: ase is a zop of hot bryead huanne me hit poteþ in-to wyn. þet is a newe cristninge. Vor depe and cristni: is al on. Efterward he him uestneþ zuo ine god / þet no þing ne may him to parti ne onioyni. þanne [he] wyle þis word nou zigge: 'þin name by yhalȝed ine ous.' þet is to zigge: 'yef ous þane gost of wysdom / be huam bi we zuo yclensed ase gold. and yuayred of alle uelþe / huer-by we ssolle by zuo uol dronke of þine loue: þet alle oþre zuetnesses / ssolle by ous bytere: be huam we ssolle by zuo yyeue to þe / an to þine seruise: þet neure mo of oþren we ne maky strengþe. be huam by we naȝt wyþoute more ywesse: ac zuo moche ydept yne grayne / and ynewed and eft ycristned ine þe bloode of Iesu crist be deuocioun of ueste loue / huer-by þe name of oure uader by zuo yuestned ine ous: þet he by oure uader and we his zones / and his eyrs. zuo yuestned þet no þing þet moȝe beualle ne moȝe ous ondo of þe ilke uestnesse / ne of þise grace.' Wel is hit grat grace of god h[u]anne þe wyl is zuo yroted ine god huich / ne may to cryepe uor none uondinge. Wel gratter þing his huanne me is zuo yuestned ine þe loue and adrayngt in þe zuetnesse of god. þet no solas ne no confort me ne onderuangþ: bote of him. Ac y-yeue is þe herte parfitliche and yconfermed. uor þe memorie is zuo cleuiynde ine him: þet ne of no þing þenche / bote ine him. And þet we byddeþ him huanne we ziggeþ: *sanctificetur nomen tuum.* 'lhord þi name by y-halȝed ine ous.'

5. Confirming in God.

[Fol. 22. b.]

"Thy word be hallowed in us," means, give us the spirit of wisdom, whereby we may be renewed and fastened in God,

so that nothing may separate us from God,

and nothing comfort us but the grace of God.

þE OþRE BENE OF þE HOLY PATER NOSTER.

Aduenial regnum tuum. þet is þe oþre bene of þe pater noster. huer we byddeþ / þet godes regne come

The second petition of the Pater Noster, "Thy kingdom come." Here we pray for

God's reign to come within us, which is brought about by the spirit of understanding, that enlighteneth the heart,

to ous / and by wyþ-inne ous. Oure lhord zayþ ine his spelle to his deciples. 'þe regne of god: is nou wyþ-inne you.' Nou onderstand wel hou þet may by. Hua*n*ne god yefþ ane g*rac*e þet me clepeþ / þe gost of onderstondinge to þe herte. ase deþ þe zo*n*ne þet deþ away þe þyesternesse of þe nyȝt / and wasteþ þe cloudes / and þe hore urostes bi þe morȝen. Alsuo wasteþ þe holy gost alle þe þyesternesses of þe herte. and hi*m* ssewe þ his ze*n*nes / and his defautes / zuo þet þe ilke wende by al klene. þa*n*ne wyndeþ hi zuo uele defautes. and of motes. and of doust wyþ-oute tale. Ase þe zo*n*ne byam ssewe þ his motes / and þet doust þet byeþ beneþe ine þe house. Eft*er*ward he hi*m* eft ssewe þ of oþre half naȝt wyþ-oute more þet / þet is wyþ-inne hi*m* / ac þet / þet is beneþe þe helle. and þet / þet is aboue hi*m* ine heuene. þet / þet is aboute hi*m* / alle uayre ssepþes: þet alle heryeþ god / and hi*m* wytnesseþ hou god is guod and almiȝti. wys. and uayr. g*rat* and milde. zuete. and þe more me zyȝt þe sseppi*n*ges briȝte: þe more hit is wynynde hi*m*-zelue to yzyenne. Ac he yzyȝþ / þet he ne is clene / ne worþi hi*m* to zyenne: þa*n*ne anhet þe guode herte and trewe / and hi*m* wreþeþ to hi*m*-zelue. þa*n*ne nymþ he his pic / and his spade / and beginþ to delue / and to myny. and geþ in-to his herte. þerinne he vint zuo uele zennes / and vices / and zuo uele defautes / and zuo moche doust / and t*ri*bulaciouns of herte / and of þoȝtes / and of wyckede wylles / þet he him wreþeþ / and zorȝeþ. and nimþ a wycked wyl to hi*m*-zelue. zuo þet he beginþ þe herte to clensi to þe zoþe[1] / and to keste out alle þe uelþes þet hi*m* benimþ þe ziȝþe of god ine hi*m*. and þet he deþ mid þe spade of zoþe ssrifþe. Ac huanne he heþ longe ymyned / and he heþ / alle his uelþes ykest out: þa*n*ne uint he pays / and reste / and solas / and blisse / zuo þet hi*m* þingþ þet al þe wordle by an helle to þe lok-

and showeth man his many faults.

He seeth that he is not clean nor worthy of seeing God,

so he begins to cast out the inward filth which deprives him of the sight of God.

[Fol. 33. a.]

Then he finds peace, rest, solace, and bliss.

[1] MS. *zoþo*

inge of þe ilke clyernesse / and of þe ilke pays: þet he uint ine his herte. and þet we oxeþ: hua*n*ne we ziggeþ *Adueniad regnum tuum*. þet is to zigge: 'Leue uader / ylyky þe / þet þe holy gost ous wille alyȝte þe herte / and clensi and zuope / al-huet hi by worþi god uor to y-zy. and þet he wile come and wonie ase kyng / and ase lhord. and gouernour / and hotere. zuo þet al þe herte by his / and he by kyng. and euremo we hi*m* moȝe yzy. uor þet is lyf wyþ-oute ende. and godes riche habbe wyþ-inne ous.' þeruore zayþ oure lhord in his spelle: þet godes riche is ase on tresor in þe uelde yhed. þet is ine herte. þet is gratter þa*n*ne al þe wordle.

"Thy kingdom come" is as much as to say, "Dear Father, let the Holy Ghost cleanse and sweep our hearts, so that God will come and dwell with us as King and Lord." God's kingdom is as a treasure hid in a field, that is greater than all the world.

þe þridde bene of þe holy pater noster.

The third petition of the Pater Noster. "Thy will be done," &c. We here pray that we may obey God as do the holy angels in heaven,

Fiat uoluntas tua / sicut in celo & in terra. þis is þe þridde bene huerinne we byddeþ oure uader of heuene / þet his wyl by ydo ine ous: ase hit is ydo ine heuene. þet is ase þe holy angles of heuene / þet byeþ zuo aliȝt / and yuestned ine god: þet hi ne moȝe oþer þing wylny / bote þet god wille. þis bene we ne moȝe habbe: bote yef we ne habbe / þe yefþe of red. þet is þe þridde yefþe of þe holy gost / þet ous tekþ his oȝene guod wyl. and þet he ous wende. oure wrechide wil / and hise *con*fermy / al to þe heȝe guode. zuo þet he ne heþ ne oȝene wyt / ne oȝene wyl. ak his oȝene onlepiliche[1] / þet hi by lheuedy of al þe herte yhollyche. and maki ine ous al þet hi wyle ase hi makeþ ine angles of heuene / þet makeþ echedaye his wil wyþ-oute misnimynge / and wyþoute wyþzigginge.

but this we cannot do without the gift of counsel,

given us by the Holy Ghost to conform our will to God's.

Nou hest þou yherd þe þri uerste benes[2] of þe pa*ter* nos*ter*. þet byeþ þe heȝeste / and þe dingneste. Ine þe uerste / we akseþ þe yefþe of wysdom. Ine þe[3] oþre: þe yefþe of onderstondinge. Ine þe þridde / þet guode red. ase ich þe habbe aboue yssewed. þise þri þinȝes we ne byddeþ / naȝt uor þet we hise habbeþ ine þise

In these three petitions of the Lord's prayer, we ask for, 1. the gift of wisdom, 2. understanding, 3. good counsel.

[1] MS. onlepihiche [2] MS. benenes [3] MS. oþe

We cannot have the full measure of these in this life.

lyue dyadlich p*ar*fitlyche. ak we sseaweþ to o[u]re uader oure wylles / þet byeþ / oþer ssolle by / to þan þet þise þri benes by ine ous ymad / and uolueld ine þe lyue eurelestinde. þe oþre vcur þet comeþ efte[r]ward we willeþ speke ane oþre speche. Vor we ziggeþ ap*er*teliche to oure uader 'yef ous. uoryef ous. wyte ous. delyure ous.' bote þise vour benes of hi*m* we ne habbe: we byeþ dyade / an euele betake ine þise wordle. Vor hi byeþ ous nyeduolle ine þise lyue dyadlich.

The remaining four petitions are necessary to us in this mortal life.

The fourth petition of the Pater Noster. "Give us this day our daily bread."

þE UERþE BENE OF þE HOLY PATER NOSTER.

Panem nostrum cotidianum da nobis hodie. Mochel ous tekþ oure guode mayst*er* / to spekene myldelyche / and wysliche. hua*n*ne he ous tekþ to zigge. Vayre uader / oure bryad of eche daye / yef ous to day. Huet may þe zone betere acsy to his uader: þa*n*ne bread wyþoute more / uor þane day to endy? He ne acseþ none outrage / ne wyn. ne uless. ne uiss. [ac] bread wyþoute more [he] byt. naȝt uor ayer / ne naȝt uor al þe woke. ac wyþ-oute more: þane day to endy. Nou hit þingþ þet hit by wel lite þing þet we acseþ: ac uor zoþe hit is wel grat þing. Hua*n*ne me bit þe broþerhede / and þe uelaȝrede / and part / and riȝt / ine alle þe guodes of þe house. Alsuo hit is huose þet smackeþ of þise breade. He heþ þe broþerrede. and part / and uelaȝrede. and riȝt. and ine alle þe guode dedes þet byeþ ine heuene. þet is þet bread of þe ilke holy couent. þet bread of heuene. þet bread of angles. þet bread lostuol. þet bread of lyue eurelestinde. Vor hit yefþ guod lyf / and lokeþ þe zaule wyþ-oute steruinge. Huer-of zoþ zayþ ine þe godspelle. 'Ich am þet bread of lyue / þet com doun uram heuene. huo þet ssel ete of þo breade: he ssel eure lybbe wyþ-oute steruinge.' þet bryad is mete ariȝt. uor hit stoncheþ al þane honger of þe wordle / and uelþ man þet he heþ ynoȝ / zuo ne deþ no*n* oþer mete. þet is þet bread and þe mete / þet þou nymst / of þe sac*re*-

What may the son ask of his father better than bread?

[Fol. 33. b.]

He does not ask for wine, flesh, nor fish.

It is a great thing we ask, although it may appear a light request,

for we ask for the everlasting bread that preserves the soul.

This is true meat, for it stancheth all the hunger of the world.

It is the bread and

ment of þe wyeuede / þet þou sselt ete zuyþe / and glotounliche / ase tekþ þe writinge· / ase deþ þe lecherous þane guode mete: þet oþerhuil uorzuelȝþ þane guode snode / wyþ-oute chewynge. þet is to zigge / þet þou sselt nyme þerne mete mid greate wylle of herte / and mid *grat* lost. And þou hit sselt ase hit by uorzuelȝe / wyþ-oute chewynge. and þet is to zigge. yleue ine *grat* / þet / þet hit is þe zoþe bodi of Iesu crist. and þe zaule. and þe godhede / al to-gydere / wyþ-oute to zeche: hou hit may by. Vor god·may more do: þa*n*ne man moȝe onderstonde. Efterward me ssel þerne mete eft chyewe / ase þe oxe þet gers þet he heþ uorzuolȝe. þet is to zigge þet me ssel recordi zueteliche and smalliche be little stechches / alle þe guodnesses of oure lhorde and al þet Iesu crist þolede ine erþe uor ous. And þa*n*ne vint þe herte þane riȝte smac of þe ilke mete. and onderua[n]gþ ane wel greate hete of þe loue of god. and ane wel greate wylnynge to do ynoȝ an to þolye uor hi*m* al þet he miȝte. and al þis deþ þe u*ir*tue of þo breade. Vor þet is þet bread þet conforteþ and strengþeþ þe herte / to þet hy by wel strang uor to þolye / and do *grat* þing uor godes loue. Ac þet ne may naȝt by wyþ-oute þe uerþe yefþe of þe holy gost / þet is y-cleped þe yefþ of strengþe / þet armeþ godes knyȝt / and hi*m* deþ yerne to by martired. and makeþ ham leȝȝe betuene þe tormens. Nou miȝt þou wel yzy hou corteysliche / hua*n*ne we acseþ þet ilke bread: we acseþ þane yefþe of stre[n]gþe. Vor ase þet bread bodylich / sosteneþ and strengþeþ þet bodi: alsuo þe yefþe of stre[n]gþe / makeþ þe herte strang to þolye / and to done *grat* þing uor god. þet ilke bread we hit clepiyþ oure / uor hit wes ymad of oure doȝe. yblissed by þe guode wyfman: þet of hiren þet flour þer to dede. þet wes þe mayde Marie. and yfryd ine þe panne of þe crouche / ase he zayþ ine þe saut*ere*. uorzoþe uorzoþe yfryd ine his oȝene blode. uor þet dede he / ine þe greate wylle of his loue / þet he hedde to ous. And þet is þet

meat taken of the sacrament of the altar,

and the true body of Jesus Christ.

One should chew this meat again as the ox the grass that he has swallowed.

This bread comforts and strengthens the heart to do great things for the love of God.

Thus when we ask bread we ask for strength.

This bread we call ours, for it is made of our dough,

[Fol. 34. a.]

blessed by the good maiden Mary,

and fried in the pan of the cross.

It is bread twice baked.

bread tuies y-bake / huermide he astoreþ his ssip. þet is holy cherche / uor to pasy þe greate ze / of þise p*er*ilouse wordle. Hit is oure. uor he hit ous let: at his yleaue nymynge / and at his laste bequide / Iesu crist þe wel large / ase meste greate tresor: þet he ous miȝte lete. and hit ous yaf ase þet uayreste iowel / þet he ous miȝte yeue. and þet we hit ssolde loky: uor his loue. Hit is uorzoþe oure / uor noþing ne may / hit ous benime toyens oure wylle. We hit clepieþ oure bread of echedaye. þet is to zigge / of eche daye. uor þet is þe echedayes dol / þet god yefþ to his wel wilynde: þet eche daye doþ his seruice / and ziggeþ his oures. þet is to alle guode herten / þet eche daye zueteliche be zoþe loue makeþ memorie / and beþenchinge of his passion.

It is ours because Christ left it to us as His last request.

It is our daily bread, because each day's dole is given us by God.

Each day it is necessary to us,

and each day one shall take it either at the sacrament of the altar, or by right belief.

Þet greate of þe p*r*ouendre / we nimeþ ine oure heruest ine heuene / hua*n*ne we hi*m* ssolle ysy onwryȝe / ine his uayrhede / ase he is. Hit is ysed þeruore echedayes: þet eche daye / hit is ous nyeduol. and echedaye me ssel hit nyme / oþer ate sa*cr*ement of þe wefde / ase doþ þe p*r*estes: oþer gostliche be riȝte byleaue. Þet bread is wel p*r*ecious / an wel noble / and wel ydiȝt. Þet is kynges mete / huerinne byeþ ech manyere lykinges / and alle guode smackes / ase zayþ þe boc of wysdome. þet ne is naȝt mete to g*r*omes / ne to yeue. ne to piecaille. ne to cheuaille. ne to cherles. ac to noble herten and gentil. an cortays. and clene. þet is to þe herte þet is gentil be g*ra*ce. noble / be guod lyf. yclensed / and ywesse be zoþe ssrifte. Of þise u*ir*tue spekþ saynt matheu þe wangeliste / and hit clepeþ ziker bread substanciel. þet is to zigge: þet paseþ / and ouergeþ alle substances / and alle sseppes be ver. ine u*ir*tue / and ine dingneté / and ine alle oþre mane*r*es of worþ. ne me ne may betere write / ne more ynoȝ: þa*n*ne wit substances. Me zayþ þet mete is þe miȝ[t]-uoller / þa*n*ne he heþ ynoȝ of myȝte. and of norissinge. and þe more þet he is norissinde: me zayþ þet he

It is bread, not for churls, but for noble hearts, cleansed and washed by shrift.

It is sure substantial bread,

surpassing all other substances in virtue and dignity,

is þe substancieler. and þere-uore þet ine þise breade is more u*ir*tue / and of guod / and of nort*ur*e / þa*n*ne me moȝe þenche / oþer zigge. ne zayþ me naȝt þet hit is substanciel. alsuo me zayþ þet hit is ope substance / þet is / u*ir*tuous / and substanciel aboue onderstondigge / and wenynge. þet bread we byddeþ to oure uader. and hi*m* we biddeþ / þet he hit ous yeue to-day. ine þise daye / þet is ine þise dyadliche liue. zuo þet we moȝe maky ane guode iornee / and to abyde þe gledlaker oure ssepe. þet is þe peny þet he yefþ to his workmen / h[u]a*n*ne euen comþ. þet is þe ende of þe liue.

and contains more nutriment than anything else.

We pray for this bread to-day, that is, in this mortal life.

This is the penny God gives to His workmen when evening cometh.

ÞE VIFTE BENE OF ÞE HOLY PATER NOSTER.

The 5th petition of the Pater Noster. "Forgive us our trespasses," &c. Here we say, Forgive us our debts,

Dimitte nobis debita nostra sicut et *nos dimittimus debitoribus nostris.* Ine þise bene we biddeþ oure uader of heuene / þet he ous wylle uoryeue / oure misdedes / ase we uoryeueþ to ham: þet ous mis-doþ. oþer habbeþ mis-do. þa*n*ne zigge we þus. 'Leue uader / uoryef ous oure dettes: ase we uoryeueþ oure dettours.' Oure dettes: byeþ oure ze*n*nes / þet we habbeþ ydo wexe ope oure zaulen. þet is þet beste wed of þe house. Þe zenuolle be one ze*n*ne dyadlich / þet zuo zone is y-pased / ase to þe loste / oþer ase to þe dede / is y-obliged to zuo ane greate gauelinge: þet he ne heþ miȝte to hit endi. þet is to þe pine of helle / þet is wyþ-oute ende. Eft*er*ward / he ssel to gode / þet he heþ ywreþed / zuo *grat* amendes: þet he ne heþ miȝte uor to yelde. Vor ine al his lyue þaȝ ha leuede an hondred year oþer more: he ne miȝte naȝt do uoluellinde penonce of one dyadliche ze*n*ne / yef god wolde usy to yelde dom. And þeruore hit behoueþ to yerne to þe cort of merci and bidde m*er*ci / and aksy uoryeuenesse. Vor be þe riȝte of þe cort of dom / þe zeneȝere ssolde by demd / and y*con*de*m*ned to dyaþe eurelestinde. Þeruore oure guode mayst*er* Iesu *cri*st ous

[Fol. 34. b.]

as we forgive our debtors.

Our debts are our sins,

the interest of which is hell pain.

No man could make sufficient amends for one deadly sin,

therefore it behoveth him to run to the court of mercy,

for by the court

of justice we should be doomed to death everlasting.

tekþ zuo to oxi uoryeuenesse and quittinge hua*n*ne we biddeþ oure guode uader þet is zuete and milde / uor to y[e]uene: large and corteys / þet he ous uory[e]ue oure misdedes.

If we do not forgive others, God will not forgive us.

Ac nim wel hede hou þou bidde. 'Voryef ous oure misdedis / ase we uoryeueþ to ham: þet ous habbeþ misdo.' Vor yef we ne uoryeueþ to ham þet ous habbeþ mi[s]do: god ne uoryefþ naȝt ous oure misdedes. ase he hi*m*-zelf zayþ ous / ine þe godspelle. þa*n*ne he þet zayþ his pater nost*er* / and heþ ine his herte hate / wreþe / oþer wyckedhede: he bit more aye hi*m*-zelue: þa*n*ne uor hi*m*-zelue. Vor he bit god / þet he ne uoryeue hi*m* naȝt / hua*n*ne he zayþ. 'uoryef me: ase ich uoryeue.' and uor þet at alle þe times þet þou zayst þi pat*er* nost*er* beuore god þet yziȝþ þine herte: þou sselt uoryeue þine wyckede wil / and keste out of þine herte: alle wreþe / and alle hate. and euelwyl. oþerlaker þi bene is more aye þe: þa*n*ne uor þe. Yef hit þe þingþ strang þing and kuead uor to uoryeuene / þin euel wyl to ham þet þe hatieþ / oþer þet þe kuead willeþ / huer he al misdeþ: þench þet god uoryaf his dyaþ to ham þet hi*m* dede aþe rode / þe uor to yeue uorbisne / uor to uoryeue to ham / þet þe habbeþ misdo / and more yet eft: ham guod do: yef hi habeþ nye[de] to þe. Vor ase he zayþ ine his spelle. Ne is hit naȝt *grat* þing ne *grat* ofseruinge aye god to do guod to ham þet ous doþ guod. ne to louie þo þet ous louyeþ? Vor þet deþ þe paen / and þe sarasyn / and oþre zeneȝeres. Ac we þet byeþ godes children be byleaue and be *grace* / and we byeþ cristene ynemned of Iesu *crist* / and we byeþ eyrs mid hi*m* of þe heritage of paradys / of ous to uoryeue þe on to þe oþre / and louye oure uyendes. þet is to zigge hare *per*sones. an bidde uor ham / and do ham guod yef hy habbeþ nyede and þou hit miȝ[t] do. Vor þus he hit hat ine his spelle. þa*n*ne ssolle we onlepiliche hatye þe ze*n*nes / and louie þe zaules. þet byeþ ymad

Wherefore in thy prayer, see thou hast no wicked will, cast out all wrath, evil, and hate.

Think how Christ forgave his enemies who crucified him.

It is no great thing to return good for good,

but since we are God's children,

we ought to forgive one another, and love our enemies, and pray for them.

to þe anliknesse of oure lorde. Alsuo ase a leme of þe bodye / louеþ and uorberþ an oþer. yef o leme blecheþ an oþer be cas. þe oþer naȝt hi*m* awrecþ þeruore. We byeþ al o body ine Iesu crist / ase zayþ þe apostel. and þeruore we ssolle ech louye oþer / and naȝt hatie / ne harmi mid wrong / on / þe oþer. Huo þet oþerlaker deþ: he is manslaȝte / and hi*m*-zelue da*m*neþ ase zayþ þe wrytinge. Zuych can zigge his pa*ter* nos*ter*: hi*m* were betere þet he were stille. uor he let his domesman: ayens hi*m*.

We are all one [Fol. 35. a.] body in Christ Jesus.

Whoso hateth another is a murderer.

Ine þise bene þet we doþ to gode. we him bezecheþ one yefþe of þe holy gost / þet is y-cleped / þe yefþe / of connynge. þet makeþ þane man ine þoȝte and uol of wytte. þes gost him ssweweþ huet he is. and ine huet p*er*il he is. and hua*n*nes he comþ. and huyder he geþ. and þet he deþ. and þe misdede þet he heþ ydo. and hou moche / he heþ hyer ywonne. and hou moche he ssel. And hua*n*ne he yziȝt þet he ne heþ huermide endy: þa*n*ne hi*m* deþ þes gost wepe / and grede merci to god / and zigge. 'Lhord / uoryef me mine dettes. þet byeþ myne ze*n*nen. Vor ich am mochel ine dette ayen þe / and uor þe queades þet ich habbe ydo. and uor þe guodes þet ich habbe uoryete / and ylete to done. þet ich myȝte / and ssolde habbe ydo. And uor þo guodes þet þou me hest ydo. and þine greate guodnesses þet ich habbe eche daye onderuonge / huyche ich habbe kueadliche yvzed / and þe kueadliche yserued. And þeruore lhord ich ne habbe huer-of maki þe yeldinge: uoryef me þet ich þe ssel.' Hua*n*ne þes gost hi*m* heþ zuo alyȝt / þet he knauþ his defautes: and þa*n*ne hi*m* deþ keste out of þe herte alle wreþe / and alle hate / and al to uoryeue his euele ywyl / yef þer is eni. and yef þer ne is: he is ine wylle and ine porpos uor to uoryeuene mid herte / yef me hi*m* misdeþ. And þa*n*ne may he zigge wel. 'Vayre uader uoryef ous oure misdedes / ase we doþ to ham: þet ous habbeþ misdo.'

In this petition we ask God for the gift of knowledge,

whereby man sees what he is, and in what peril he is,

and seeing his own imperfections, he asks mercy of God,

and forgiveness for his great sins

When he knows his faults,

he casts out ill-will from his heart,

and then is he able to say, "Father, forgive us our misdeeds as we do to them that have wronged us."

The 6th petition of the Pater Noster.
"And lead us not into temptation."
The burnt one dreads the fire,

so the sinner who is forgiven is afraid of falling into sin.

The devil is the tempter,

but when he beateth our backs, he is making our crowns of bliss, as when one dubs a knight, by smiting and beating upon the back The devil tries to draw man from God.

[Fol. 35. b.]
In this petition we ask help of God in our battle, as well as the gift of pity.

We say, "Sweet Father, make our hearts fast, so that no temptation may shake them."
We do not pray not to be tempted,

þE ZIXTE BENE OF þE HOLY PATER NOSTER.

Et ne nos inducas in temptacionem. þe ybernde: uer dret. and þe ilke þet oþerhuyl yualle is in-to zenne. huanne þe zenne him is uory[e]ue: he is þe more milde: and þe more dreduol / and þe more he heþ grater drede of uondinge. þeruore bit he hier to huam god his misdedes uoryefþ / þet he hine loky uram ayen-uallinge. *Et ne nos inducas in temptacionem.* þet is to zigge. 'Vayre zuete uader / ne led ous naȝt in-to uondinge.' þe dyeuel is þe uondere. vor hit is his creft / huer-of he serueþ ine godes house / uor to proui þe newe knyȝtes. and yef þe uondinge nere guod and uremuol to guode / god þet al makeþ uor oure guode / nolde naȝt þolye þet hi come. Ac ase zayþ sant bernard. huanne þe uondere ous knokeþ ope þane reg: he ous ssepþ oure corounes of blisse. Ase þe ilke þet ope þe regge of þe guode knyȝte / smit and beat / him ssept his los: and his blisse. þe dyeuel þerto propreliche uondeþ þane man: þet he hine myȝte wyþ-draȝe uram þe loue of god. þeruore bit sainte pawel his deciples / þet hi by yzet ase tours. yroted ase trawes: in loue. zuo þet non uondinge him ne moȝe refye / ne rocky. þeruore ine þise bezechinge we acseþ help of gode ine oure batayle / and þe yefþe of pité. þet is a grace þet bedeaweþ þe herte and makeþ his zuete and reuþeuol. and makeþ his al become grene / and berþ ynoȝ frut of guode workes wyþ-oute and wyþ-inne erþe / strengþi his roten ine þe erþe of libbende. þet is ase þet guode mortyer / huer-of me makeþ þe guode walles sarzineys þet me ne may naȝt breke / ne mid pic / ne mid mongenel. þanne huanne we ziggeþ. *et ne nos inducas in temptacionem.* þet is to zigge. 'Vayre zuete uader / make oure herten ueste / an stedeuest / þet hi ne ssake uor none uondynge þet to hare comþ.' We ne byddeþ naȝt / þet we ne ssolle by uonded: Vor þet were a fole bezech-

inge / and ssamuol. Ase þe zone of a guod man þet ssel by a newe knyȝt him bezekþ. 'Leue uader ich þe bidde þet þou me loki þet ich ne guo neuremo: ne to ioustes / ne to tornemens.' We wylleþ wel þet we by yuonded. vor hit is oure ureme ine uele man*er*es. uor we byeþ þe more ymylded / and þe dreduoller / and þe more wys ine alle þinges. and þe more worþ / an þe more asayd. Vor ase zayþ salomon. Ze þet ne heþ þise uondinges: he ne may noþing wel co*n*ne. bote ase me kan þe batayle of troye / be hyere-zigginge. Vor he ne may hi*m*-zelue yknawe / ne hi*m* uestni ine þe strengþe of his uye*n*des / ne hare sotylhede. and hou god is trewe to þe nyede / his uryend uor to helpe. ne of hou uele *zen*nes / ne of hou uele p*er*ils / he heþ þe ofte yloked. and uor alle þise skeles / he ne ssel naȝt ariȝt conne god louie / ne hi*m* þonki of his guode. Ac we hi*m* biddeþ þet he loky oure herten / þet hi ne guo into uondynge / þet is þet hi ne *con*senti. Vor al þet is of ous: we byeþ zuo poure / and zuo fyeble / þet we ne moȝe naȝt ane time of þe daye þolye þe asaylinges of þe dyeule: wyþ-oute þe help of oure lhorde. And hua*n*ne he ous fayleþ: we guoþ þer-in. Hua*n*ne he ous helpþ: we wyþstondeþ. and we uyȝteþ / and we ouercomeþ. And þeruore we ziggeþ. 'Lyeue uader ne led ous naȝt in-to uondinge. þet is ne þole naȝt / þet we go in-to *con*sentinge.'

but we desire to be tempted, for that is our profit,

for otherwise we can know nothing of these trials,

nor learn how to fortify ourselves against the fiend.

We entreat God that our hearts may not consent to sin.

When He helpeth us then we fight and overcome.

ÞE ZEUENDE BENE OF ÞE HOLY PAT*ER* NOST*ER*.

Sed libera nos a malo / amen. Saynt austin zayþ. þet þe oþre vices ous makeþ oþer þe kueade to done: oþer þe guodes lete to done. Ac al þet me heþ ydo. and alle þe yefþes þet he heþ yporchaced: prede is ine wille to destrue / and to benime. An þeruore h[u]a*n*ne god heþ y-yeue to man þet he hi*m* heþ ybede ine þise zeue benes beuore yzed. þane uerst hit is nyed uorzoþe: þet he hi*m* delyuri of þe kueade / and of his aspiinges.

The 7th petition of the Pater Noster. "But deliver us from evil."

All the gifts we have of God, pride seeks to destroy,

wherefore we ask

God to deliver us from evil.

And þeruore comþ alast þis bene / ase þe efter-warde / þet zayþ þous. *Sed libera nos a malo. amen.* þet is to zigge: 'Lyeue uader deliure o[u]s of þe kueade. þet is to zigge: of þe dy[e]uele. and of his sleȝþes. þet we ne lyese be p*r*ede / þe guodes: þet þou ous hest y-yeue.' Inne þise bene we him biddeþ / þet he ous yeue þe yefþe / of drede. huer-by we ssolle by delyured of þe kueade / and of alle oþer kuead. þet is of alle zene / and of alle p*er*ils ine þise wordle: and ine þe oþre. Amen.

We entreat to be delivered from the devil and his sleights.

We pray for the gift of fear, so that we may be delivered from all sins.

[Fol. 36. a.]

Nou hest þou y-herd þe notes / þet me kan noty ope þise zonge þet god made. þet is þet pat*er* nost*er*. Nou loke þet þou hit conne wel zinge ine þine herte. Vor grat guod þe ssel beualle: yef þou zuo dest.

ÞE ZEUE YEFÞES OF ÞE HOLY GOST.

The seven gifts of the Holy Ghost.
It behoveth us to speak with reverence of these gifts.

Efter þe zeue benes þet byeþ y-contyened ine holi pat*er* nost*er*: ous be-houeþ to spekene mid greate reuerence / of zuo heȝe mat*er*ie / ase of þe zeuen holy yefþes of þe holy gost / ase he hi*m*zelf ous ssel teche. And uerst we wylleþ zigge: huyche byeþ þe yefþes. Eft*er*ward h[u]eruore hi byeþ y-cleped / yefþe. and huereuore yefþe of þe holi gost. Efterward hueruore þer byeþ zeuen / ne mo / ne les. and eft*er*ward of þe guodes þet hi ous doþ. Wone is and cortayzie / þet h[u]a*n*ne man is riche / and worþi / and noble / and comþ to his spouse / and he hise loueþ mid al his herte and hire brengþ of his ioiax. Ysaie þe profete yzeȝ ine goste þe ilke blisuolle bredale / þet wes ymad ine þe wo*m*be of þe blisfolle mayde marie / hua*n*ne godes zone nom / and spousede oure zost*er* and oure uless. oure manhode / and oure kende. Yef we telleþ þe ioiax and þe uayre yefþes þet he broȝte mid hi*m* uor to yeue to his spouse / and to his eldringes / and zayde þous þe zuete p*r*ofete wel corteisliche. 'Of þe rote of iesse ssel guo out a yerd / þet ssel bere þet flour of nazareþ.' þet is to zigge: þet flour / of flours. Vor nazareþ: is asemoche worþ / ase

1. We shall say what are the gifts,
2. why they are so called,
3. why gifts of the Holy Ghost,
4. why seven, and neither more nor less,
5. what good they do us.

A blissful bridal was made in the womb of Mary when God's Son espoused our flesh and nature.

Many fair gifts He brought to his spouse.

Christ was the flower of Nazareth.

flour / and *grace*. ase moche ase cos. and ope þet flour: hi*m* ssel resti þe holi gost. þe gost of wysdome: and of onderstondinge. þe gost of strengþe: and of u*ir*tue. þe gost of wytte: and of pitè. þe gost of godes drede. þise byeþ þe *grace*s huer-of he wes al uol / uram þe time þet he wes onderuonge in-to þe wombe of his moder. ase þe *gre*ate ze is uol of wetere / and welle of alle weteres / zuete / an zalte. huer-of hi wetereþ al þe wordle. Alsuo wes he ase zayþ sayn Ion / zuo uol of *grace* and of zoþe / þet of his uolhede: we nimeþ al. þise zeue gostes / and þise zeue yefþes we onderuongeþ al / mid þe holy c*ri*stni*n*ge. Ac ase þe *grace*s bodiliche þet god yefþ to þe childe / ine wytte / ine guodnesse / and ine strengþe / and ine oþre *grace*s þet he yefþ to his wylle. to echin he hi*m* ssewe þ litel / and litel ase þet child wext / and comþ uorþ. Alsuo is he in his *grace*s gostliche be þan þet ech profiteþ ine guode / and ag*ray*þeþ his herte / and hi*m* yefþ to gode: be þan þet god hi*m* yefþ more / and more of *grace*. And þet ssewe þis yefþe be worke / þe on: ine þe on. and þe oþer / ine þe oþer. ase hit lykeþ þe holy gost / þet his todelþ to his wille. ase zaynte paul zayþ. þa*n*ne ine ous beginneþ þise *grace*s ase þe u*ir*tues ine loȝ. and ssewe an heȝ. And þet is of drede. þa*n*ne ine wysdome. Vor drede is beginninge of wysdom. ase zayþ dauid. Ac ine him weren echedaye alle þe *grace*s / and alle þe u*ir*tues wel uolliche wyþ-oute enie mesure. and þeruore his zet þe p*ro*fete dounward / ech yefþe be þe ordre of hare dingneté. Alsuo ase zeue benes byeþ yzet beuore be þe ordre of hare dingnetes. þe heȝeste beuore. and þe loȝeste ef*ter*ward.

From His birth He was full of all graces, as the sea is full of water.

And we partake of His fulness. We receive these holy gifts with holy christening.

At first in a less degree,

but increasing more and more in those who use them aright.

These graces begin low and rise high.

Fear is the beginning of wisdom.

[Fol. 26. b.]

HUERUORE HI BYEÞ Y-CLEPED YEFÞES.

Why they are called gifts.

þise *grace*s byeþ yhote yefþes uor þri skeles. Verst uor hare dingneté and hare worþ. yef me yefþ ine þe kinges cort ane robe to ane childe / oþer ane poure

1. These graces are called gifts for their dignity and worth.

manne: ane dissuol of pesen / þet ne is no þing þet by worþi to by ycleped yefþe of kyng. þeruore saynt iacob clepeþ alle þe oþre guodes þet god yefþ / and timliche / and gostliche. nauȝt yefþes: ac y-yeue. þet by chonginde / and guoinde. Ac þise *gra*ces he clepeþ yefþes uolueld. Vor he his ne yefþ to nonen: þet he ne yefþ hi*m*-zelue. þe oþer scele is / uor þet þe oþre *gra*ces / and þe oþre guodes he ous lenþ uor to usy ine þise liue. Ac þise byeþ yefþes ariȝt wyþ-oute wyþnymynge / and wyþ-oute lere. Vor hua*n*ne þe oþre ssolle fayli / þise ssolle ous bleue. þa*n*ne byeþ hi zuo p*ro*preliche oure: þet we his ne moȝe naȝt lyese wylle we nolle we. ase we moȝe þe oþre. þe þridde scele and þe heȝeste is. uor þer byeþ yefþes clenliche be loue. and þou wost wel þet yefþe lyest þane name of yefþe: hua*n*ne hit ne is naȝt y-yeue clenliche be loue. Vor hua*n*ne þe yeuere heþ ziȝþe to his oȝene prou: þet ne is no yefþe: ac raþre is chapuare. Hua*n*ne he yzyȝþ guodnesse *on*deruonge / oþer seruice / þet ne is no yefþe / ac hit is raþre dette y-yolde. Ac hua*n*ne þe yefþe comþ p*ro*preliche and clenliche[1] of þe welle of loue wiþ-oute prou. wyþ-oute yefþe. wyþoute drede. wyþ-oute enie dette: þa*n*ne is hit ariȝt ycleped / yefþe. Huerof þe filosofe zayþ. þet yefþe / is yeuynge: wyþoute ayen-yefþe. þet is wy[þ]-oute onderstondinge of ayenyefþe. ac wyþoute more: uor to zeche loue. Ine zuyche man*e*re god yefþ ous his yefþes clenliche / uor þe loue þet he heþ to ous / and uor to gaderi oure herten. and oure loue. and uor þise scele: p*ro*preliche hi byeþ y-cleped / yefþes.

All other gifts are changing and going. These graces are given to us by God Himself.

2. Other graces are lent us to use in this life, but these shall ever remain with us.

3. They are given by love.

A gift becomes chaffer when the giver has an eye to his own profit.

A gift comes from the well of love, without reward, fear, or debt.

God gives us His gifts for the love He hath to us.

HUERUORE HI BYEÞ Y-CLEPED YEFÞE OF ÞE HOLY GOST.

Ac hueruore hi byeþ y-cleped / yefþe of þe holy gost: þa*n*ne[2] yefþe of þe uader / and of þe zone. uor alle hire dedes / and hire yefþes byeþ co*m*mun. (?) þer-to byeþ tuaye sceles. þe one. uor þan þet ase workes of myȝte / byeþ app*ro*pred to þe uader. and þe workes of

Why they are called gifts of the Holy Ghost.

1. Works of might belong to the Father; works of wisdom to the Son; works of goodness to the Holy Ghost.

[1] MS. *chenliche*

[2] *more þanne?*

wysdom / to þe zone: alsuo þe workes of guodnesse: to þe holy gost. vor[1] guodnesse is / ase zayþ sanyt denys / to lere him-zelue. Vor yef a man yefþ þet hi*m* naȝt ne costneþ: þet ne is naȝt gr*a*t guodnesse. Ac uor þe holy gost. be þyse zeue yefþes / spret him-zelue ine oure herten / ase zayþ zainte paul / ase be zeue streames. þeruore hi byeþ pr*o*preliche y-cleped yefþes of þe holy gost. Vor he is þe welle. hy byeþ þe streames. And þe oþer scele is / uor þet þe holy gost is pr*opre*liche þe loue / þet is betuene þe uader / and þe zone. and þeruore þet loue is þe pr*opre* / and þe uerste / and þe heȝeste yefþe: þet man may yeue / þet ariȝt yefþ. and ine þise yefþe: me yefþ / alle þe oþre. and wyþoute þisen: non oþer yefþe ne is naȝt ariȝt y-nemned yefþe. þeruore is ariȝt þe holy gost pr*opre*liche / yefþe / and yeuere. Vor he hi*m* yefþ: and is y-yeue. Ine echen of þise zeuen þet he yefþ uor to *con*fermi oure loue to his / þet hi by feruent / and guod / and zoþe / and clene.

[1 MS. *wor*]

These gifts spread in our hearts as by seven streams.

The Holy Ghost is the well, the gifts are the streams.
2. The Holy Ghost is the love between the Father and Son.
Love is the highest of all gifts.

The Holy Ghost is gift and giver, for he giveth and is given.
[Fol. 37. a.]

Hueruore is man y-borȝe.

Vor tuo þinges is þe man yborȝe. be þe be-uliynge of kueade: and do þet guode. þet kueade beuly / and hatie: ous deþ þe yefþe of drede. þe oþre zix doþ ous þe guodes to done. þe yefþe of drede is þe doreward to þe greate þreste. þet is to zigge: to þe greate þreapninge of godes dom / and of þe pine of helle. þet is echedaye / aredy and arise. þet is þe wayte of þe castele / þet neure ne slepþ. þet is þe wyed hoc of þe gardine þet uordeþ al þet kueade gers. þet is þe hordyer þet lokeþ þe herte / and alle þe guodes þet byeþ þerinne. þe oþre zix yefþes / ous makeþ þe guodes to done.

Why man is saved.
1. By eschewing evil.
2. By doing good.
The gift of dread causes us to flee from evil.
The other six gifts enable us to do good.

The gift of dread is the door-keeper,
the watch of the castle,
the weed-hook of the garden.

Nou sselt þou ywyte / þet ase þe briȝ[t]nesse of þe zo*n*ne þet þou izixt yefþ liȝt to þe wordle and u*ir*tue / and stre*ng*þe to alle þe þinges þet wexeþ and comeþ to þe wordle. alsuo deþ þe holy gost þet aliȝt in heuene

The sun gives light to the world, and virtue and strength to all things in it; so the Holy Ghost gives light

to those who are in grace.
There are three stages of folk in heaven.
1. The nearest to God see and hear Him.

and ine erþe alle þo þet byeþ in *grace* / and men / and angles. And al alsuo ase ine heuene / heþ þri stages of uolke / ase zayt saynt. denys. huer-of þe on is heȝere. þe oþer men. þe þridde loȝest. þe heȝeste / byeþ ase þo / þet byeþ of þe kinges consayle. þise byeþ alneway mid god þe nixte þa*n*ne þe oþre / and yzyeþ and yhereþ / and hi*m*: and his p*ri*uites. þe men' [midliste] / byeþ ase þe barouns / and þe baylifs þet gouerneþ and wytyeþ þe kingriche / and guoþ / an comeþ. and lyerlieþ of þan of þe consayle. an þet hi hoteþ and makeþ hit do oþren. þe loȝeste / byeþ ase sergons and þo þet byeþ ine office / and habbeþ þe mestyeres / and doþ þe offices / and þe messages ase me ham zayþ. In þo manere / and in þo uorbysne heþ he þri states of godes zone ine erþe. Huiche þe holy gost / let / and condueþ / ase zayþ sainte pauel. þe on stat is of þan / þet byeþ ine þe wordle and libbeþ be godes hestes. and be þet hi leueþ / and yhyereþ of hyre ou*er*lynges. þe oþer stat is of þe stedeueste / þet of al habbeþ þe herten out of þe wordle / þet ysyeþ god ase moche ase me may ine þise lyue. and habbeþ hire *con*uersacion ine heueue / and þe bodyes ine erþe. and þe herten mid god. þe þridde byeþ ine þe middel stat / þet gouerneþ. wel / oþer ham / oþer oþre. and libbeþ be þe hestes of god. þise þri maneres tekþ þe holy gost / and let / and gou*er*neþ / be þise zix yefþes. and ha*m* to-delþ þise *gra*ces to echen to his wylle ase zayþ þe apostel. þe tuo uerste of þise zix yefþes / belongeþ to þan / þet byeþ of þe uerste stat. þe yefþe of connynge: ham tekþ. And þe yefþe of pité: makeþ ha*m* to bidde. þe tuo midleste / belo*n*geþ to ham of þe middel stat. þe yefþe of red: ham gouerneþ. And þe yefþe of strengþe: uoluelþ þe nyedes. þe tuo laste / belongeþ to ham of þe heȝeste stat. þe yefþe of onderstondinge: his alyȝt. þe yefþe of wysdom / hise makeþ stedeuest / and his *con*fermeþ / and ioyneþ to god. An

2. The middle ones are like barons and bailiffs.

3. The lowest are as serjeants (servants).

So are there three states of God's sons on earth.

1. Those who live by God's behests.

2. Those who have their hearts in heaven and their bodies on earth.

3. The third govern themselves and others by God's behests.

The two first of these six gifts (knowledge and pity) belong to those of the first state.
The two middle ones (counsel and strength) belong to those of the second stage.
The two last (understanding and wisdom) belong to those of the highest state.

oþer skele þer is / hueruore þer byeþ zeuen. Vor þe holy gost be þise zeue yefþes: bestrepþ þe zeue ze*n*nes uram þe herte. and plonteþ / and norisseþ zeue u*ir*tues *con*[t]*ra*ries / þet makeþ man stedeuestliche yblyssed. þise byeþ þe guodes / þet þe holy gost makeþ ine herte huer he descendeþ be þise zeue yefþes. Ac erþan ich decendi to þe u*ir*tues þet byeþ *con*[t]*ra*ries to þe zeue ze*n*nes: ich þe wylle speke ssortliche / of zeue oþre u*ir*tues. huer-of þe þri byeþ yclieped[1]: godliche. and þe uour byeþ y-cleped cardinals.

The seven gifts strip away the seven sins from the heart. [Fol. 37. b.]

I will now speak of seven other virtues, whereof three are godly and four cardinal.

Of þe þri uerste u*ir*tues.

Of the three first virtues.

þe þri uerste clepeþ saynte paul: beleaue. hope. and charité. and byeþ ycleped / godliche. Vor þet hi ordayneþ hare herten to god. Beleaue / ase zayþ saynt austin: ous zet onder god. and hi ous deþ beknawe / and to byknawe. to þe lhorde / of huam we healdeþ al þet we habbeþ. of guode. Hope: zayþ. hi ous arereþ to god / and ous makeþ strang / and hardi / uor to ondernime uor hi*m* þet hi þet paceþ u*ir*tue of man. Charité. þis zayþ. hi ous ioyneþ to god. Vor charité ne is oþer þing bote dyere oninge. uor hi deþ of þe herte and of god: al on. ase zayþ saynyte Pol. Beleaue / y-ziȝt ine gode þe heȝeste zoþnesse. Hope. cuerlyche heȝnesse. and ouerliche mageste. Charité. ouerliche guodnesse. þise þri u*ir*tues byeþ to-deld be þri degres of loue. Vor þri þinges me loueþ ane man. Oþer uor þet me heþ y-herd grat guod of hi*m*. Oþer uor þet me onderstant grat guod of hi*m*. Oþer uor þet me heþ onderuonge grat guod of hi*m*. þise þri mane*re*s of loue: byeþ ine þise þri u*ir*tues. Loue of beleaue: hyerþ ine dede. Loue of hope: uelþ þane smel / and zekþ. Loue of charité: nimþ. and zikþ. and zuelȝþ / and halt.

Belief, hope, and charity, are called godly, they direct the heart to God. By belief we acknowledge God.

Hope raises us to God.

Charity joineth us to God.

For three things one loveth a man. 1. Having heard some great good of him. 2. Having learnt great good of him. 3. Having received great good of him.

These three kinds of love are in these three virtues.

[1] MS. *ycheped*

Of the four cardinal virtues.

God giveth and teacheth us them a hundred times better than the old philosophers.

Of þe uour uirtues cardinales.

Of þe uour u*ir*tues cardinales spekeþ moche þe yealde philosofes. Ac þe holi gost hise yefþ / and tekþ / betere an hondredsiþe. ase zayþ salomon ine þe boc of wysdome. Of þise uour u*ir*tues þe uerste me clepeþ / sleȝþe—. þe oþer temp*er*ance. þe þridde / strengþe. þe uerþe / dom [riȝtuolnesse]. þise uour u*ir*tues byeþ y-cleped cardinals. uor þet hi byeþ heȝest amang þe u*ir*tues / huer-of þe yealde filosofes speke. Vor be þise uour u*ir*tues þe man gouerneþ hi*m*-zelue ine þise wordle. ase þe apostles gouerneþ holy cherche be his cardinals. Sleȝþe: lokeþ þane man þet he ne by be none sleȝþe of þe kueade y-gyled. Temp*er*ance. þet he ne by be none kuede loue amerd. Strengþe. þet he ne by be tyene. oþer be drede. oþer be zorȝe: ouercome. þise þri hyeldeþ man ine guod stat auorye hi*m*-zelue. Dom. hine zet ine ordre and ine riȝt stat a-yens oþre. Vor hi yelt to echen al þet his is. þise byeþ þe uour tours ine þe uour cornyeres of þe house of þe guode ma*n*ne / þet makeþ þet hous ziker and strang. Sleȝþe: hit wereþ wyþ þet yeast be porueynge aye þe p*er*ils. Te*mperan*[ce] / aye þet zouþ. aye þe wykkede hetes. Strengþ. aye þet norþ. aye þe wyckede cheles. Iustice. ay[e] þe west. a-ye þe wyckede raynes.

1. Sleight (Prudence). 2. Temperance. 3. Strength. 4. Doom (Justice), are the four cardinal virtues.

1. Prudence keeps man from being beguiled. 2. Temperance preserves man from being marred by wicked love. 3. Strength bears him up against sorrow.

These are the four towers that make the house of the good man sure and strong.

Of the office of the four virtues.

[Fol. 38. a.]

These four virtues have diverse offices.

Of þe office of þe uour uirtues.

þise uour u*ir*tues habbeþ diuerse offices / and mochel ham diuerseþ ine hire workes / ase zayþ an ald filosofe þet hette platoun ine his boc þet he made of þe uour u*ir*tues. and hise to-delþ wel sotilliche. and zayþ. þet sleȝþe heþ þri offices. uor be þise u*ir*tue al þet man deþ / and zayþ / and þengþ. al he diȝt / and let / and reuleþ to þe lyne of scele. ne noþing he nele do: bote riȝt and scele. And ine alle his workes he hi*m* porueyþ þet hi by do / by þe ordinance / and by þe wylle of

Prudence hath three offices to direct man aright as to thought, word, and deed.

god / þet al y-ziȝþ / and demþ. A grat lhord ssolde he by ase me þingþ / þet þise onelepi u*ir*tue hedde: and be þise þri þinges hi*m* gouernede.

TEMP*E*RANCE.

Temperance.

þe u*ir*tue of te*mper*ance heþ þri offices. Vor herte þet þise office heþ ne wyle / ne ne wylneþ þing: þet makeþ to uorþenche. Ine none þinge he ne agelt þe laȝe to louie zikerliche. and onder hi*m* of scele he zet / and dret alle þe couaytises of þe wordle. þet is to zigge. he þet heþ þise u*ir*tue. he hi*m* loki / þet he ne by amerd be þise þri þinges þet þe wordle ssent. ase zayþ saint Ion. *zen*ne of ulesse: and prede of herte. couaytise of þe wordle.

The virtue of temperance hath three offices.

It keeps man from being marred by the sin of the flesh, pride of heart, and the covetousness of the world.

STRENGÞE.

Strength.

þe u*ir*tue of strengþe / heþ alsuo þri offices. Vor huo þet þise u*ir*tue heþ: he him a-rereþ an heȝ a-boue þe p*er*ils þet byeþ ine þe wordle. No þing hi*m* ne dret / bote vileynie.

This virtue hath three offices, and raiseth man above the perils of the world.

Adu*er*seté / and prosp*er*ité / he berþ / and þoleþ wyþ-oute wepinge. ne ariȝthalf ne alefthalf. Wel ssolde he by guod knyȝt / þet ine þise þri þinges were wel y-proued. þise þri u*ir*tues armenþ / an ordayneþ. and agrayþeþ man / ase to þri deles of þe herte / þet me cliepeþ[1] scele. loue. and strengþe. Prudence / lokeþ þane scele[2] / þet hi ne bi becaȝt. Temp*er*ance / lokeþ þane loue / þet hi ne by amerd. Strengþe. lokeþ þet wyl: þet hi ne by ouercome.

It governs the three faculties of the heart,—reason, love, and strength.

RIȝTUOLNESSE.

Rightfulness.

Riȝtuolnesse[3]. makeþ þane man ordeneliche libbe amang oþren. Vor ase zayþ platon. þis is þe u*ir*tue / þet makeþ þet þe man a-yens echen deþ þet he ssel do. Vor hi yelt reuerence to ham þet byeþ a-boue. loue to

Rightfulness makes man to live orderly among others,

to yield reverence to those above him,

[1] MS. chepeþ [2] MS. sclele [3] MS. þiȝtuolnesse.

to love his equals, and to show kindness to those beneath him.

ham þet byeþ bezide. grace to ham þet byeþ beneþe. Be þise uour u*ir*tues ydo / is þe man worþi þet he by gouernour uerst of hi*m*-zelue. and eft*er*ward of oþren. Ine þise uour u*ir*tues ham studede þe yealde filozofes þet al þe wordle onworþede / and uorlete / uor u*ir*tue to zeche and wysdom. and þeruore hi were y-cleped: filosofes. Vor filozofé is ase moche worþ: ase loue of wysdome. A. god hou hit ssolde ous ssende and astonie / hua*n*ne þo þet weren paenes / and wyþ-out laȝe y-write þet naȝt ne couþe of þe zoþe grace of god / ne of þe holy gost: ne wenden. hi cliuen in to þe helle of p*er*feccion of liue be strengþe be hire oȝene u*ir*tue / and ne daynede naȝt to loki ope þe wordle. And we þet byeþ c*ri*stene / and habbet þe zoþe beleaue and co*n*ne þe hestes of god and habbeþ þe g*ra*ce of þe holy gost. Yef we yzeȝe þet we miȝte more ine one daye p*ro*fiti / þa*n*ne hi ne moȝe ine one yere y-hol / we waleweþ ase zuyn hyer beneþe / ine þise wose of þise wordle. þeruore zayþ sanynte paul / þet þe payens þet byeþ wyþ-oute laȝe / and doþ þe laȝe. ate daye of dome: hi ssolle ous deme / þet habbet þe laȝe / and naȝt hise doþ. Ac uor þan þet hi ne hedden naȝt riȝte byleue / ne þane holy gost / ne none u*ir*tue. ne lyf / ne zoþe beknawynge: hi ne[1] moȝe y-wyte hou moche þet hi weren uayre / uor ase moche ase þer is be-tuene dyad col / and quyk / man dyad / and man libbinde: ase moche þer is be-tuene u*ir*tue þet is wyþ-oute charité / þet is þe guodnesse / and þe worþ / and þet lyf of þe oþre u*ir*tues. Huer-of saynt austin hua*n*ne he spec þ of þise uour u*ir*tues / he his to-delþ be uour mane*r*es of loue. and be uour þinges þet zoþ loue makeþ. þa*n*ne he zayþ / þet þe u*ir*tue of prudence: is þe loue of herte. þet wyslyche uorlet / al þet hi*m* may derie: and chyest al þet hi*m* may helpe. and habbe þet he loueþ / þet is god. þe u*ir*tue of te*m*-pe*r*ance is þe loue of þe herte / huerby he hi*m* yefþ y-

Philosophy signifies the love of wisdom.

The old philosophers who strove to climb unto the Hill of Perfection by strength of their own virtue, put so-called Christians to shame, who, having the true belief, yet wallow in the mire of this world.

[Fol. 38. b.]

Wherefore saith St Paul, that the pagans doing the law without the law shall judge us that have the law and do it not.

Virtue without charity is like a dead coal or dead man.

The four cardinal virtues are four kinds of loves.

Prudence is the love of the heart whereby he forsakes all that may harm.

Temperance enables man to give himself wholly to God.

[1] MS. *no*

holliche and wyþoute corrupcion to þet ha loueþ / þet is to god. þe u*ir*tue of stre*ng*þe / is þe loue of herte / huer-by he þoleþ strongliche alle þinges þet moȝe come / uor þet he loueþ. Iustice / is þe loue of herte / huer-by he serueþ onlepiliche and wyþ-oute more / to þet he loueþ. þet is to god. and uor zuo moche deþ onder uot alle oþre þinges. þa*n*ne dom zet man / ine his riȝte stat. þet is aboue alle þinges / and onder god. Wyþ-oute þise uour u*ir*tues non ne may cliue in-to þe helle of p*er*feccion. Vor huo þet wyle zuo heȝe clyue / him behoueþ ate uerste þet he habbe prudence / þet hi*m* makie to onworþi þe wordle / and strengþe þermide / þet hi*m* yeue grat herte / of g*ra*t þing to onderuonge. and uolȝi. Of oþerhalf þet he habbe temp*er*ance / uor þet he ne by to moche y-charged. and riȝtuolnesse þer-mide / þet is þe riȝte peþ. and hi*m* ssewy godes riche. ase god dede to Iacob. ase zayþ þe boc of wysdome. Huo þet þise uour u*ir*tues miȝte zuo habbe / he ssolde by wel p*er*fect / and yblissed ine þise wordle / and more ine þe oþre. Vor he ssolde by ine payse of herte. and ine blisse gostlych / naȝt ne sso[l]de hi*m* faily / ac wexe ine god þet he ssolde habbe ine hi*m* / ine huam he hi*m* ssolde lyky.

Strength enables him to endure all things.

Justice is the love whereby he serves God and putteth all other things under foot.

Without these four virtues none may climb unto the Hill of Perfection.

Whoso had these virtues should be blessed and perfected in this world, and more in the other.

Nou we ayen comeþ to oure kende. and bidde we mid al oure herte / þane holy gost / þet tekþ þe hertes. þet he by oure auocat / and ous teche to sseawy hou he be þise zeue yefþes : bestrepeþ þe zeue ze*n*nes of oure herten. and he zette / and norissy þe zeue u*ir*tues.

Let us pray the Holy Ghost to teach and show us how He, by these gifts, strippeth the seven sins from our hearts.

Of þe yefþe of drede.

Of the gift of dread.

þe yefþe of drede : is þe uerste / of þe yefþes. þet kest out alle þe ze*n*nes of þe herte. ase we habbeþ yzed beuore wel p*ropre*liche. He bestrepþ þe rote of prede. and zet in his stede : þe u*ir*tue of mildenesse. Nou loke and onderstand wel hou: þe zeneȝere þet sleþþ ine dyadliche ze*n*ne / is ase þe ribaud and dronke / þet heþ

The gift of dread casteth out all the sins from the heart.

It strippeth the root of pride, and setteth in its stead [Fol. 39. a.] the virtue of meekness.

The sinner is like the drunkard.

who knows not his nakedness and poverty.

al uorlore in þe tauerne / and is zuo naked and zuo poure: þet he ne heþ naȝt. ac naȝt he hit ne uelþ ne playneþ. Ac he wenþ by a wel g*ra*t lhord.

The first good that the Holy Ghost doth to the sinner is to bring him to his senses,

so that he may see how low he has fallen,

and how wastefully he has squandered his heritage.

Ac þ*an*ne he heþ y-slepe / and comþ to hi*m*-zelue: þ*an*ne he yuelþ his kuead / and knauþ his folye / and hi*m* playneþ of his harm. Þet is þet uerste guod þet þe holy gost deþ to þe zeneȝere / hua*n*ne he him uisiteþ. Vor he hi*m* yelt his wyttes / and his onderstondinge / and him brengþ ayen to hi*m*-zelue. zuo þet he hi*m* knauþ / and hi*m* reuerteþ huet guodes ne heþ uerlore / and ine huet pouerté he is y-ualle be his ze*n*ne. ase dede þe guode mannes zone þet his eritage wastede and dispe*n*dede ine ribaudie and leuede lecherusliche / alhuet hi*m* behouede to loki zuyn. ase oure lhord ous makeþ þise uorbysne ine his spelle. Atenende þe zeneȝeres[1] ase zayþ salomon is ase þe ilke þet slepþ amide þe ze / and þet ssip spilþ / and he naȝt hit ne uelþ / ne none drede ne heþ. Ac hua*n*ne þe holy gost hi*m* awakeþ: þ*an*ne yuelþ he and ziȝþ his p*er*il / and beginþ to habbe drede of hi*m*-zelue. And yet eft þe zeneȝere is ase þe ilke þet is ine p*ri*sone in ysnes and ine ueteres / and ine greate lokinge / ase wes saynte peter ine herrodes p*ri*sone. and þe wrechche ne þengþ of hi*m* þet hine halt: ne of þe gibet þet hi*m* abit. ac slepþ and met þet ha geþ to festes and to bredales. Ac þe g*ra*ce of þe holy gost is ase þe angle þet awakede zaynte petren / and hi*m* deliurede of þe hand of herrode. uor hi awakeþ þane zeneȝere / and hi*m* deliureþ of þe hand of þe dyeule. Ateende[2] þe zeneȝere is ase þe ilke þet wenþ by strang / an hol / and he heþ þane dyaþ onder his cloþes. Vor he heþ þe kuede humours and corruptes ine þe bodye / huer-of he ssel sterue wyþ-inne ane monþe. and he wenþ libbe yet uourti yer / ase zayþ elyuans ine uers of þe dyaþe. Do away þe scoffes and þe scornes. uor zuich me wrikþ onder his cloþes þet wenþ by strang and hol. Ac þe holi gost is þe guode

The sinner is as one in prison, in irons and fetters, and strongly guarded, as was St Peter in Herod's prison.

The wretch thinketh not of the gibbet, but sleepeth and dreameth that he goeth to feasts and weddings.

The Holy Ghost is as the angel that awoke St Peter and delivered him out of the hand of Herod, for he arouseth the sinner and delivers him out of the power of the Devil.

The sinner weeneth to be strong, yet he hath Death under his clothes.

The Holy Ghost is the good physician.

[1] *zeneȝere ?* [2] *Atenende ?*

leche / þet amaystreþ his ziknesse / and chongeþ his humours. and hi*m* yefþ zuych a byter medecine: þet hi*m* helþ. and hi*m* yefþ þet lif. Alsuo trobleþ oure lhord þe herte þet he wyle hele. ase zayþ dauiþ in þe sautere. and hi*m* wyþ-nymþ[1] / and deþ hi*m* come ayen hi*m*-zelue to knawe / ase he dede adam: oure uerste uader efter þe ze*n*ne þo he hi*m* hedde / ama*ng* þe trawes of p*ar*adys. Hueruore he hi*m* zede: 'ada*m* huer art þou?' þri oþre acsi*n*gges made he be enne of his angles to þe þierne [of] saynt abraha*m* / þet hette agar þo hi ulea3 uram hare lheuedi. Agar he zayde / 'hua*n*nes comst þou. Huyder gest þou. Huet dest þou?' þise þri acsinges makeþ þe holy gost to þe zene3ere huanne he awakeþ and arereþ and hi*m* openeþ þe e3en of þe herte. and him yelt his wyttes and his onderstondinge. 'Huer art þou?' zayþ he: þet is to zigge: 'Yzi3 wrechche ine huiche zor3es / and ine huiche perils þou art in þise wordle. Vor þou art ase þe ilke þet slepþ ine þe ssipe / þet is yspild / and na3t hit not ne onderstant his peril.' 'Hua*n*nes comst þou?' þet is to zigge: 'Loke wrechche þi lif ca[2] arrieres / uor þou comst uram þe tau*er*ne of þe dyeule / huer þou hest / þi lif y-wasted / and y-lore þine time / and alle þe guodes þet god þe hedde y-yeue.' 'Huet dest þou?' þet is to zigge: 'Ysy hou þou art fyeble / and brotel / and a-uorye þet body / and a-uorye þe zaule. þou wenst by hol / and strang. ac par auent*u*re þou hest þe humours ine þe bodye þet þe ssolle lede to þe dyaþe. And ine þe zaule þou hest kueade þeawes / þet þe ssolle lede to þe dyaþe of helle: bote þe g*ra*ce of god: þe ne werie.' Eft*er*ward. 'huider gest þou?' þet is to zigge / 'wrechche þench / and loke / and onderstand / þet þou gest to þe dyaþe. oþer þou sselt ualle ine þe hand of herrodes / þet is þe dyeuel / and to his mayné.' And þeruore zayþ þe guode man. 'Man may longe his lyues wene / and ofte hi*m* lye3eþ his wrench. ase uayr weder went in-to

that masters the sickness and giveth man such a bitter medicine that it healeth and giveth him life.

Our Lord troubles the heart that he will heal.

[*Nota.*]

Three questions asked the angel of Hagar, when she fled from her mistress.

1. Whence comest thou? 2. Whither goest thou? 3. What dost thou?

[Fol. 39. b.]

These three questions the Holy Ghost puts to the sinner when he awaketh him and openeth his eyes.

"Look," he says, "in what peril thou art."

Look and see how thou comest from the devil's tavern.

See how brittle and feeble thou art, and how thy foul humours lead thee to death.

Look and understand that thou goest to death, and shalt fall into the hand of the devil.

[*Loke wel hyer.*]

Man thinks his life will be long, but often is he deceived.

[1] *wyþ-nynþ* in MS. [2] *ta* in MS.

All shall drink of death's drink,

rene / and uerliche makeþ his blench. þer ne is noþer king ne kuene / þet ne ssel drinke of deaþes drench. ma*n* þeruore þe beþench / er þou ualle of þi bench / þi zenne aquench.' þou gest to þe dome / huer þou sselt uinde: þane domes man zuo sterne / and zuo stout / an zuo strayt / an zuo miȝtuol. þou gest in-to helle / huer þou sselt yuinde: ver. and bernston. and a þousond pinen / þet neu*re* ne endeþ þe uor to pini. And þous deþ þe holy gost to þe zeneȝere / þe eȝen openi and [he] yzyþ a-boue / and beneþe / and beuore / and be-hynde. þise byeþ uour strokes of þondre / þet astoneþ þane zeneȝere / and makeþ ssake / and habbe drede. And þise uour to ziȝþe / byeþ þe uour smale roten of þe rote of mildenesse. þet þe yeſþe of drede zet ine þe herte of þe zeneȝere hua*n*ne god him uisiteþ.

wherefore repent thee, ere thou fall from thy bench.
Thou goest into hell where is fire, brimstone, and a thousand everlasting pains.

These four questions are like four strokes of thunder, that astound and terrify the sinner.

Hou mildenesse wext ine herte.

How mildness waxeth in the heart.
The four thoughts above mentioned strip the garden of the heart of the four roots of pride.
These roots are the four horns that God showed to Zechariah the prophet.
The four smiths are the four aforesaid thoughts.
[*Nota.*]

þe uour þoȝtes be-uore ysed strepeþ of þe gardine of þe herte / þe uour rotin of p*r*ede þet þer byeþ. huer-of þe proude wenþ / of azemoche ase can habbe. oþer azemoche he is of miȝte. oþer azemoche ase he can conne. oþer ase moche ase can by worþ. þise byeþ þe uour hornes. þet is to zigge: þe uour cornardyes þet amerreþ þo contraye / þet god ssewede to zakarie þe p*r*ofete. Ac þe uour smiþes þet he hi*m* ssewede efterward / þet comen eft*er* þe uour hornes to uelle: byeþ þe uour þoȝtes be-uore yzed. Vor hua*n*ne þe man þengþ hua*n*nes he comþ / and onderstant and knauþ his pourehede / þe vilhede / þe brotelhede of his beringe / hou he wes beyete in ze*n*ne / and of zuo uoule matere y-mad And y-ssape. and ine zuo poure house y-herberȝed. ine zuo g*r*eate pouerté y-bore. and raþre dyad to þe zaule: þa*n*ne ybore to þe wordle. in huiche zorȝes he wes ynorissed. ine huet trauail he heþ yleued. hou he heþ his time uorlore. and he yziȝþ þane greate heap of his ze*n*nes. and þe guodes þet he heþ uorlete to done. þa*n*ne hi*m* deþ[1] þe g*r*ace of god

When man thinketh *whence* he cometh, and understandeth and knoweth the poverty and vileness of his birth,
[Fol. 40. a.]

then the grace of God enables him to feel his own unworthiness.

[1] MS. *deȝ*

yuele mid herte: þet he ne is naȝt worþ. Eft*er*ward hua*n*[ne] he þengþ huer he ys / and y-ziȝþ þise wordle / þet ne is bote an exil and a dezert uol of lyons an of lipars. a forest uol of þyeues an of calketreppen / and of grines. ane ze uol of storm / and of p*er*il. a fornays anhet mid uer of ze*n*ne and of zorȝe. a ueld of uiyȝt huerinne hi*m* be-houeþ eure to libbe ine werre and wyȝte[1] mid dyeulen þet zuo moche byeþ wyse / and sotil / and strang. þa*n*ne hi*m* deþ þe g*r*a*c*e of god yuele to zoþe / and to aparceiuy his onconnynge / and þet he ne can naȝt. Ate laste h[u]a*n*ne he þengþ and onderstant his ze*n*nes and his defautes ase he is uol of ze*n*nes and ydel of alle guode. þa*n*ne hi*m* yefþ þe holy gost y-uele his pourehede / and þet he ne heþ naȝt. Eft*er*ward hua*n*ne he y-ziȝþ be-uore hi*m* huiderward he geþ. and he y-zyȝþ þane dyaþ to huam non ne may wyþstonde. he yziȝþ his demere god / zuo riȝtuol be huas hand hi*m* be-houeþ guo. he y-ziȝþ þe pinen of helle / huiche no*n* ne may ascapie. þa*n*ne yefþ hi*m* god iuele þet ma*n*nes miȝte ne is naȝt / and þet he ne may naȝt. Hua*n*ne he y-ziȝþ þa*n*ne / and uelþ / and onderstant þet he ne is naȝt worþ / þet he naȝt ne heþ. þet he naȝt ne deþ / and þet he ne deþ naȝt / and þet he ne may naȝt. þa*n*ne beginþ he uor to byenne poure of spirit. Ine þise uour þoȝtes / byeþ þe uour boȝes of þe rote of þe trawe of mildenesse. þis trau is yzet bezide þe welle of godes drede. huer-of hit is echedaye ywetered / ine wynt*re*: and ine zomere. þet is ine wykkednesse and ine guodnesse. Nou sselt þou conne þet ech of þise zeuen u*ir*tues. huerof ich onderstonde to spekene of his stapes. huer-by p*r*o*f*iteþ an clifþ / and wext ine þe herte. and his dedes / and his guode þeauwes / huerby hy hare ssweweþ wyþ-oute. Vor u*ir*tue wext an heȝ ase palme / oþer ase cipres. oþer ase cedre. and þa*n*ne spret and keste his boȝes: an ech half.

Afterwards when he thinketh *where* he is, that this world is but a desert full of lions and a forest full of thieves,

then he experiences his own weakness and inability.

And, lastly, the thought of his sins and defaults shows him his utter poverty.

Thus then is the sinner led to be "poor of spirit."

The tree of meekness is set beside the well of God's fear. The seven virtues are seven steps by which one climbeth to good virtues and good deeds. Virtue groweth as high as a palm, a cypress, or a cedar, and spreadeth its boughs right and left.

[1] *uyȝte?*

Of the steps of meekness.

Of þe stapes of mil[d]hede.

This virtue hath seven steps.

Of þe u*ir*tue of mildenessé specþ saynt ansalm. and zayþ þet hi heþ zeue stapes huerby hy clifþ an heȝ / alhuet þet hi come / to perfeccion. Nou onderstand wel hou. þe uerste stape of mildenesse / is to knawe his pourehede. and his defaute. Vor ase zayþ saynt bernard. Mildenesse is þe u*ir*tue þet makeþ þane man hi*m*-zelue to onworþi / and healde uor vil. Hua*n*ne he hi*m* knauþ zoþliche. þis knaulechinge wext of uour roten beuore yzed. Ac þer byeþ zome þet wel conne hyre defautes and hire pouerté / ac naȝt hit ne ueleþ. þeruore is þe oþer stape : yuele / and playni his defautes and his pouerté. And þet he yuele his zorȝe and his zicnesse / he yernþ bleþeliche to þe fisiciane / and zaiþ þet he y-uelþ þe kueade humours ine þe bodye. bliþe he is hua*n*ne þet he may his purgi and keste out. and þeruore is þe þridde stape of myldenese / his zennes and his kueade wylles bleþeliche beknawe / and ssriue / and his herte clensi. Ac þer byeþ zome þet beknaweþ hare defautes / and y-ueleþ / and zorȝuolle byeþ / and wel ham sriueþ. Ac hi nolden anone man*ere* þet oþre hit wyste hou hy doþ. þeruore þe uerþe stape is of þise u*ir*tue : wylni to by y-knawe / and y-healde uor uyl / and onworþ. Ac þer byeþ eftsone some þet wel yk[n]aweþ and ueleþ / and ziggeþ here defautes / and ziggeþ wel : ich am a kuead / and zenuol / and zuych / and zuych. ac yef an oþer hi*m* zede : uorzoþe þet is zoþ / þet þou zayst : zorȝuolle hi wolden by / and wolden by wroþe to þe dyaþe. þeruore is þe vifte stape of þise trawe / Yhere bleþeliche of him-zelue. and þet me hi*m* zigge his defautes. and þet is þet saynt bernard zayþ / þet þe zoþe milde : wyle by hyalde uor vyl. naȝt ase milde y-praysed. þeruore is þe zixte stape hua*n*ne þe man þoleþ in þolemodnesse þet he by uoulliche ydraȝe / and ase p*er*sone onworþlych / ase dede

The first step is to know one's poverty and defects, and to feel one's own unworthiness and vileness.

Some *know* their faults but do not *feel* them.

The second step is to feel and [Fol. 40. b.] bewail one's sins, and to endeavour to get rid of the sorrow and sickness.

The third step of meekness is to confess and shrive and cleanse our hearts of sin.

The fourth step is to desire to make known one's unworthiness.

The fifth step is to hear willingly, gladly of our own failings and imperfections.

The sixth step is a willingness to endure reproach,

þe guode king dauid / þet þolede zueteliche / and lheste ane sergont þet hette semey / þet hi*m* þreu mid stones / and hi*m* missede / and hi*m* zede al þet he couþe of uoul.

as did David when Shimei threw stones at him, and spoke evil of him.

Yet eft þer is a stape / hueri*n*ne is þe uolle of p*er*fec-cion of þise u*ir*tue. þet is wylny to zoþe / and mid herte wylny wyþ-oute fayntise: to by y-hyealde vyl / and villiche to by y-draȝe. þet is ariȝt pouerté of gost. and mi[l]dehede of herte. Moche louede þise pouerté þe riche king of heuene. hua*n*ne zuo uer he com hit uor to zeche / ase uram heuene: to þe erþe. Wel he hit louede ine herte / þo he hit zuo dyere boȝte / þet al þet he hedde / and þe robe of his regge he yaf / uor þet he wes zoþuolliche poure. Mochel he louede mildenesse / hua*n*ne þe ilke þet neure ze*n*ne ne dede. þe ilke ine huam nes neure defaute / him dede amang þe þyeues. þet wes amang adames zones / and hi*m* cloþede mid þe cloþe of þe zenuolle / and of þe misdoere / uor þet he wes villiche y-draȝe ase a þyef. Hueruore he zede to his apostles þe niȝt of þe sopiere / mid g*ra*ate wille. Ich habbe þerne paske y-wylned. þet is to zigge: þerne dyaþ. þise ssame. þise wendinge. Non heȝere ne may þis trau arise. And huo þet were al to þise stape of mildenesse y-cliue: wyþ-oute drede: he ssolde by y-blissed ine þise wordle. Vor þe ilke þet þis zede: ne may lyeȝe / þet þe heȝeste zoþ zaiþ mid his mouþe. 'Y-blissed byeþ þe poure of gost.' And hou þet þis by / he hi*m* ssewe þ hua*n*ne he zede. 'Lyerneþ of me: and naȝt of oþren / uor to by milde of herte ase ich am. and þou sselt uinde reste to þine zaule.' þis reste is þis blissinge. Ac huych þet hit is / ne huet hit hatte / non ne wot: bote he þet hit nimþ. þa*n*ne yef þou wylt ywyte huet þet is: do þi miȝte of þine herte zuo moche ouercome / þet þou by y-cliue to þe zeuende stape of mildenesse. and þa*n*ne þou miȝt fruyt gaderi and ete of þe trawe of liue / ase god zayþ ine þe boc of ziȝþe.

The seventh step is a willingness to be esteemed vile, and to be vilely persecuted.

This is true poverty of spirit and meekness of heart.

Much did Christ love meekness when he came amongst thieves, that is, amongst the sons of Adam.

Christ teacheth us to be meek, and to learn of Him,

so that we may find rest for our souls.

When thou hast climbed to the [Fol. 41. a.] seventh step of mildness, then thou mightest gather fruit and eat of the tree of life.

Of the seven boughs of meekness.

Of þe zeue boȝes of mi[l]denesse.

1. To honour God, 2. to praise others, 3. to despise one's self, 4. to love poverty, 5. to minister joyfully, 6. to beflee praise, 7. to be in good belief.

Ovt of þe trawe of mildenesse wexeþ zeue boȝes. uor þis u*ir*tue hi*m* sseaweþ ine zeue man*er*es. be god to worþssipie. be oþren to prayzy. be hi*m*-zelue to onworþi. be ~~pourehede~~ to louie. be bleþeliche to serui. be heriynge to byuly. be him-zelue of al / ine god y-leue. þe zoþe milde: worþssipeþ god in þri maneres. Vor he yleſþ simpleliche. He þonkeþ treweliche. He hi*m* bit deuouteliche. He hi*m* worssipeþ uerst / ine þet he hi*m* leſþ simpleliche of al þet he zayþ. ase deþ þe litel child his mayster. and uor þis .skele / heþ oure byleaue merite. þa*n*ne huo þet wel yleſþ: god g*ra*t worþssipe hi*m* deþ. alsuo ase he deþ to þe ma*n*ne worþssipe þet hi*m* leſþ be his simple worde. and þet is þe beginnynge to done wel / þet is nyeduol to alle þan / þet wylleþ ham bouerȝe.[1] ase zaiþ zainte paul. þet me yleſþ god ope his simple worde þet al is zoþ þet he zayþ. onlepiliche uor þet he zayþ wyþ-oute oþre skele to zeche. and wyþ-oute oþre proeue zeche. Vor þet byeþ þe bougres and þe heretiks proude uorlore. uor hi nolleþ yleue god: wyþ-oute guod wed. þet is to ziggene: bote yef hi y-zy kuik scele / ac hi ha*m* hyealdeþ / and ziggeþ ase þe gauelere he hi*m* halt to þe wynnynge þa*n*ne to þe simple worde ne wyle nonen yleue. And þerof byeþ y-come alle þe man*er*es of eresye / and of misbeleuinge. Vor þe blynde proude / þet hare wyt wylleþ emni to godes wysdome / hi nolleþ y-leue þing þet god zayþ / bote yef me ne betoke ham guod wed. þet is to zigge: oþer þane quicke scele / oþer ap*er*te miracle. Ac we þet þe riȝte byleaue hyealdeþ / yleueþ betere an hondred ziþe hi*m* þet ne may naȝt lyeȝe: þa*n*ne we ne doþ ne miracle / ne scele / ne hi*m*-zelue þet we yzeþ. God zayþ he wile deme euri*n*ne / be his dedes. and of eche ydele worde / þe behoueþ yelde scele to hi*m* / ate daye of dome. þe milde þet þis yherþ / hit yleſþ. and dret /

The man truly meek honours God as a child doth its master.

He believes His simple word, and that is the beginning of 'well-doing.'

The heretics will not believe God without good pledge and strong evidence.

Of this disbelief come all manner of heresies.

True believers have a hundred times more faith in God's word than in any miracle they may see.

[1] *bouȝe?* or *borȝe?*

an deþ payne to loky his herte / and his mouþ / and alle his workes. Efterward þe zoþe milde / þonkeþ god treweliche of alle his guodes / þet he hi*m* heþ y-do / and þet he hi*m* deþ echedaye / and þet he wyle do. Eft*er*ward ase we habbeþ y-sseawed / ine þe zigginge of p*r*ede. Vor þe milde is ase þe poure man / þet of little elmesse: heþ greate blisse. and yelt þonkes mid herte / to his guod doere. þa*n*ne hua*n*ne þe milde / ne yziȝþ ine him naȝt / huer-bi he bi worþy to þe breade þet he et / he be-knauþ treweliche / and y-ziȝþ / and onderstant / and ylefþ / þet al hit is of klene *grace* / and of yefþe. and naȝt of him. al þet god hi*m* zent / and yefþ / and lenþ. And uor þet he ne lefþ naȝt of him-zelue / of þe guodes of his lhorde / þet be his hand paseþ: þeruore is þe sergont trewe / ase zayþ sant bernard. Efterward þe zoþe milde worþssipeþ god / and hi*m* byt mildeliche. þet his to zigge mid zoþe teares / þet comeþ of godes grace / and mid riȝtuolle oninge of herte. Vor hit him þingþ / þet he is ase þet child þet is echedaye beuore his maistre / and naȝt can his lessoun. Oþer þet he by ase ys þe poure ine dette. þet is y-ualle ine þe hand of gaueleres. and naȝt ne heþ huermide hit may endy. Oþer þet he by ase is þe þief yp*r*oued / and y-nome and mid mo þa*n*ne an hondred misdedes þet heþ nieȝ þe wyþþe ine þe nykke. And þet he is ase þe y-maymed ate porche of þe cherche / þet ne heþ none ssame uor to sseawy alle his maimes to alle þon þet þer guoþ / uor þet me ssolde habbe of hi*m* pité. Yef þou wilt þa*n*ne lyerni god to bidde. and to aouri ariȝt: þise uour hit wytnesseþ. þet child. he þet is ine dette. þe þyef. and he þet is ymaymed.

The truly mild thanketh God for all His gifts that he hath received of Him,

for all that he receiveth comes of pure grace and of gift.

[Fol. 41. b.]

He prays to God meekly, with true tears and simplicity of heart, for it seems to him that he is as the child, that is each day before his master and knoweth not his lessons, or like a thief guilty of more than a hundred misdeeds; that he hath the rope very near his neck. He is like the maimed at the church-porch, who hath no shame to show all his maims to excite the pity and alms of those who enter.

þE OþER BOȝ OF MILDENESSE.

The second bough of meekness.

Wone is of þe zoþe milde / oþren to herie / and praysy. and poty hi*m* uorþ / an worþssipij. Praysy ine herte / herie ine mouþe. and be dede: worþssipe / berc.

The meek in hear ever desires to hear others praised and honoured.

He is like the bee that seeketh the flowery fields and beflees stench.

He is ase þe smale uleȝe þet makeþ þet hony. and beulyȝþ stench. and zekþ þe ueldes yfloured. and of þe floures zoucþ þane deau huerof hi makeþ þet hony uor his hous to astori. þet deþ þe milde herte þet naȝt ne nymþ hede of stench. ne of þe lackes of oþren. ac alle þe guodes þet oþre habbeþ y-rewarded. and loueþ. and hereþ. and prayzeþ and *con*ceyueþ þe zuetnesse : of deuocion. hueruore his bodi is ondo : and his inwyt uolueld. 'Vor-zoþe zoþ hit is y-bore of stones and of ulyntes / kan he zouke þe oly / and þet hony:?' ase ous tekþ þe sauter. Vor he ne wille ne*n*ne zuo kuead / ne zuo hard / ne zuo zenuol : þet he ne can draȝe mati*er*e : god uor to herie. Ine his herte he prayzeþ oþre / ine þri man*er*es. Vor he ylefþ more oþrema*n*ne wyt : þa*n*ne his oȝen. He wile þet þe wil of oþren bi more ydo : þa*n*ne his. He hi*m* fyeþ more in oþres u*ir*tue : þa*n*ne ine his. Al þe *con*[t]*ra*rye deþ þe proude / ase we habbeþ be-uore yssewed. Eft*er*ward he hereþ / and prayseþ þe oþre be speche. þe guodes þet oþre doþ / and habbeþ : he hise heȝeþ / and hereþ. þe kueades : he his excuseþ / and loȝeþ. and lesseþ. þe myddelguodes : he onderstant ine guode / and went alneway in-to þe guode half. And þet is aye þe þri queade techches of þe misziggeres / þet arereþ þet quead : an loȝeþ þet guod. and þe middel þinges ouerþraweþ and mis-wendeþ. Be dede he worþssipeþ eurinne / and prayseþ ase moche ase he ssel and may do. wyþ-oute misdo. þet ne deþ naȝt þe proude. ac al þe contrarie / ase we habbeþ be-uore y-ssewed. ine þe chapitele of prede.

He taketh no heed of other men's faults.

He praiseth others for three reasons.
1. He believeth other men's wit more than his own.
2. He desires the will of others' to be followed more than his.
3. He trusteth more in others' virtues than in his own.

The meek excuseth and palliates the faults of others.

The proud man, on the contrary, delights to hear of other men's defects.

Of milde herte.

Of meek heart. The meek heart keeps all his virtues behind his back, and his defects before his eyes.

Wone is of milde herte. þet alle his guodes he heþ behinde his regge. and alle his queades : beuore his eȝen. An þerof comþ / þet of asemoche þet he prayzeþ more þe oþre : þe more he hi*m*-zelue mispraysеþ. He is ase þe wel couaytouse wrechche / þet alneway heþ

[Fol. 42. a.]

He is like the covetous man, he

þet eȝe to þe guodes : þet oþre habbeþ / and doþ alneway. and makeþ alneway se*m*blont : þet he ne heþ naȝt. Vor asemoche ase þer is an holy prede : alzuo þer is an holy coueytise / and an holy enuye. Hit is ase hit is of þe litel childe / þet is þe kinges zone / and eyr of þe kingriche þet wepþ ine his crete. and naȝt ne kan of his heȝnesse / ne of his richesse. He is ase þet simple ssep. ine hua*m* al hit is guod and p*r*ofitable. and wolle. and skin. and uless. and melk. and frut. and dong. and ne wenþ / and ne kan naȝt. ne naȝt ne þengþ. Ine þise man*er*e zayþ saynt abraham þe greate pat*ri*arche. þet he nes bote esssse and doust And saynt Iob. þet wes zuo moche grat to þe wordle. and holy ine god / þet zayd. of hi*m*-zelue. 'Huet am ich bote esssse. and spearken and hor. and stench. wermes. wynd. ssed. and smech. þet þe wynd berþ and gadereþ draye. þet to naȝt ne is worþ : bote to þe uere.' And alsuo ase þe zoþe milde hereþ þe oþre and mid herte / and mid mouþe / and mid dede. ase we habbeþ ysed. alsuo he blameþ hi*m*-zelue ine þise þri man*er*es. he hi*m* þingþ þet Ieromes zayþ of hi*m*zelue. þet yef he eth / oþer yef he drincþ / yef he wakeþ / yef he slepþ / þet þe ilke orible bosyne hi*m* went to þe yeare : 'com to þine dome.' And þeruore þe ilke þet nele naȝt by þer ydemd : he ne endi neure hiere : hi*m*-zelue to deme and damni. wiþ-nyme his dedes. and his wordes. and his þoȝtes. and clensi. and telle. and weȝe. and wyþerweȝe. and wyþ-nīme. Vor he y-ziȝþ more ynoȝ of chef : þa*n*ne of corn. And þeruore þet he ne by y-demd ine þe cort of riȝte / ne he nele naȝt lete ne smal ne g*rat* / þet ne ssel by exaamened / and y-zed / and y-demd / ine þe cort of merci. Þet is ine holy ssriftte ine þo cort. huo acounteþ ariȝt : he is al quit. Ac ine þe cort of riȝte / þet ssel bi ate daye of dome / huo þet ssel aȝt : him be-houeþ paye. ne neure aq*ui*tti he ne may. and þeruore ha ssel by yda*m*med. Vor he mot yelde : oþer hongy. A. allas huet ssel þe

hath an eye to the goods of others. (for there is a holy covetousness and a holy envy).

He, like the simple sheep in whom all is good and profitable, wool, skin, flesh, milk, fruit, and dung, and yet weeneth nothing thereof.

In this manner Saint Job speaks of himself as but ash, sparks, filth, stench, vermin, wind, shadow, and smoke.

As the true meek one praises others in a threefold manner, so in three ways he blames himself,

and condemns his deeds, words, and thoughts.

He sees more chaff than corn in his life,

and he examines himself in the Court of holy Shrift,

so that he may not be damned in the Court of Right at Doomsday.

Woe to the man whose neck shall then be loaded with deadly sin.

ilke paye: þet naȝt ne heþ bote þane nhicke y-carked mid ze*n*ne dyadlich? Huo þet onderstode and yuelde þise þinges / he hi*m* wolde hyealde / and wyþdraȝe uram scornes and uram leazinges / þet he heþ yuounde / aye þe zoþe milde / þet god dredeþ. þet uor þan hy wylleþ ha*m* loki clenliche / hy ssriueþ ham bleþeliche / and ofte. Ac litel is worþ to maky guod dom: bote þe demere ne by efterward yprayzed treweliche. and þeruore al-zuomoche ase þe zoþe milde / makeþ of hi*m*-zelue guod dom / ine zorȝe of herte. and ine ssrifte of mouþe. and zuo deþ be dede zoþ dom. Vor he hi*m* demþ ase ane þyef. and he hi*m* deþ zoþliche to þe gybet of penonce wyþ-oute slacnesse / and wyþ-oute ypocrysye.

The sinner must shrive him gladly and oft.

He must doom himself as a thief to the gibbet of penance.

The fourth bough of meekness. [Fol. 42. b.]

þe uerþe boȝ of my[l]denesse.

The true meek one loveth poverty,

Hvo þet hateþ prede: he loueþ pouerté þet zet þe herte loȝe / and þeruore alle zoþe milde louyeþ pouerté / and byeþ poure of gost. þe zoþe milde loueþ pou*er*té uor þri sceles. Vor þe p*er*ils þet byeþ ine richesses. Vor þe guodes þet byeþ in guode pou*er*ehede. And uor þet god louede zuo moche pou*er*té þo he wes ine þe wordle / and yet hit loueþ / ase þe holy wryti*n*ge wytnesseþ in uele stedes. þa*n*ne zayþ he in þe saut*er*e / þet he y-herþ þe benes / and þe wylles of þe poure. and ham poruayþ / and agrayþeþ hare lyfnoþ zueteliche / and mid guod sauour. and he is hire refu / and ha*m* ssel souy. Iob zayþ / þet god is þe uader to þe poure. and ham heþ y-yeue miȝte / oþren to iuggi. And oure lord ate biginnynge of his uayre s*er*mon zayþ. 'þet y-blyssed byeþ þe poure: and a-corsed bied[1] þe riche / þet habbeþ hyer hire paradis.' Ac þe zoþe paradys / heþ he y-yeue þe poure. zuo: þet hi hit moȝe yeue / and zelle. Ac þe wordle nele y-leue / þet god zigge zoþ / þet pou*er*té by þing y-blissed. Ac þet is of þe rede of god þe uader. þeruore Iesu crist zayþ ine his spelle.

for three reasons: 1. For the perils of riches, 2. for the virtues in poverty, 3. for God loved poverty.

God hears the prayers and desires of the poor, and is their refuge and safety. God is Father to the poor.

Christ blessed the poor, and cursed the rich.

The world does not believe that poverty is blessed

[1] *bieþ?*

'Vayre uader ych yelde þe þonkes and heriynges. þet þise þinges y-hed / and y-hole hest: to þe wyse. and hise hest y-sseawed to þe milde.' þe mildè his y-zyeþ / and wel his yleueþ / and louieþ / an hondredziþe more pouerté: þa*n*ne þe niþing deþ his richesse. Ine þri þinges sseweþ þe man / þet he loueþ pouerté. Hua*n*ne he loueþ and halt bleþeliche þe uelaȝrede. and þet lyf. and þe wones of þe poure. Hire uelaȝrede he loueþ / ase iesu crist dede þer huils ha wes ine þe wordle. Vor kende wyle þet þe lambren louie ham to-gidere / and beuly þe wolues. and þe children ha*m* louie to-gidere. and beuly þe uelaȝrede of þe greaten. and þe milde ha*m* louie to-gidere / and become uelaȝes to-gidere. Lif of poure man is poure. uor he ne zeȝþ / ne metes of *grat* p*ris* / ne robes out of scele. ne non bost hi[1] ne zecheþ / ne ine robes. ne ine ridinges. ne ine mainé. ne ine festes. ne ine uelaȝredes. Bliþe he is yef he heþ his: sostino*n*ce. ac he soffreþ and honger / an þorst. and chald and hot. and cheastes and manye biterneses. and alle zuiche þinges þet þe kueade poure deþ / and þoleþ: wille he nolle he. þe zoþe milde wilneþ / and þoleþ gledliche uor god. a-last hit is wone of þe poure ma*n*ne / þet yef he ne heþ naȝt / ne naȝt ne may wynne: he ne heþ none ssame to acsi. And þe zoþe milde: beggeþ echedaye. þe benes and þe oreysons of guode uolke / and of uryendes of god. huer he wenþ mest of guode. and more he be-lefþ ine hare helpe: þa*n*ne he do ine his oȝene guodes.

The meek man loves poverty a hundred times more than the niggard his wealth. This he shows in three ways.

1. He loves and holds communion with the poor, as Christ once did,

and avoids the society of the great and rich.

[1 *he f.*]

Glad is he, if he have his sustenance.

2. He suffers and endures all things meekly for God.

3. He has no shame to ask for what he wants, and begs each day in his prayers to God.

þE VIFTE BOȝ OF MILDENESSE.

Prede / loueþ wel heȝe stedes. Mildenesse: þe loȝe. þis is þe dyamod[2] of noble kende. þet nele naȝt sitte ine gold. ac ine poure metal ase yzen. And zuo hit is of þe hyeape of huete y-þorsse. þe cornes byeþ beneþe / and þet chef a-boue. Ac oure lhord ssel ua*n*ni his corn / ate daye of dome / ase zayþ þet godspel. and ssel þrawe

The fifth bough of meekness.
Meekness loves low places.
It is the diamond that needs not to be set in gold.
The corn is ever below the chaff.
Christ shall 'fan' [Fol. 43. a.] His corn at Doomsday.

[2] So in MS.

The chaff shall go into the fire.

þet chef in-to þe uere: and þet corn in-to þe greynere. þe more þet / þet gold is clene: þe more hit wecþ. and þe more þet hit is heui: þe raþre hit ualþ to þe botme

The meek man prefers low places, and follows the example of Christ and His sweet mother.

And þe more þet þe man is milde: þe more he loueþ loȝe stedes. ase dede Iesu crist and his zuete moder / þet ous yeaue uorbisne to serui and to bouȝe. naȝt wyþoute more to þe gratteste: ac to þe leste. and þe more þe seruise ys onworþ: þe bleþelaker þe milde hi*m* deþ þerto. þeruore wyle teche oure lhord Iesu c*ri*st / þe uet to wesse to his poure. þa*n*ne mildenesse / is moder p*ro*preliche / of boȝsa*m*nesse. and hire norisseþ / and tekþ / an lokeþ / þet hi ne by y-coru*m*ped / ne by ydele blisse / ne be zorȝe / ne be grochchinge / ne be oȝene wytte / ne be oȝene wille. ne ine oþre man*er*e. Hy hise agrayþeþ and azet: mid alle hire ournem*en*s.

Meekness is the mother of obedience,

and bedecketh her with all her ornaments.

Of obedience.

Of boȝsamnesse.

There are seven ornaments of obedience. That is, that one obey, 1. readily, 2. gladly, 3. simply, 4. cleanly, 5. generally, 6. swiftly, 7. willingly. The meek obedient one is like a sailor ever ready to obey the captain.

þe ournemens of boȝsa*m*nesse: byeþ zeuen. þet ys: þet me bouȝe prestliche. gledliche. simpleliche. kle*n*liche. generalliche. zuyftliche. and wiluolliche. þe milde y-zyȝþ beuore[1] his eȝen: þet he ys poure and naked. and ne heþ niede bote uor hi*m*-zelue. and þeruore he is alneway ag*ray*þed / ase byeþ þe ssipmen ine ssipe. þet ase zone ase he[2] y-hyerþ þane smite of þe lodes-ma*n*ne: hi yerneþ / hi lheapeþ ase wode. þe milde bouȝþ gledliche / uor he is ase þe hassasis. þet ys bliþe hua*n*ne he heþ þe heste onderuonge of his maist*re*. þet þe p*er*ils / and þe pinen / an þane dyaþ he onderuangþ þerwyþ / mid to greate blisse uor þe loue þet he heþ to þe obedience. þeruore zayde dauiþ ine þe sautere, þet he louede betere þe hestes þet god hi*m* made: þa*n*ne he dede / gold- / oþer stones of p*ri*s. þe milde him bouȝþ al simpleliche ase deþ þet hors / oþer þet ssep / þet þe ssepherde let huer ha wyle / þet ne zayþ neure hueruore guo ich hider: more þa*n*ne þider. Vor one of þe guode doȝtren þet mildenesse heþ: is holy simplesse.

He is as obedient as the assassin to his master.

David preferred God's behests to gold or precious stones. He obeys simply, as doth the horse or the sheep.

Holy simplicity is the character of meekness.

[1] *bo-uore* in MS. [2] *hi ?*

þe milde is wel trewe to god / ase is a guod lheuedi to hire lhorde. þet nele to nonen queme folliche bote to hare lhorde onlepiliche. and þeruore non ne bouȝþ zuo clienliche[1] / ne mid zuo clene onderstondinge: ase deþ þe zoþe milde. þet ne hateþ bote uor to kueme þe wordle. Efterward þe milde is wel zuift and wel ingnel / huanne uirtue of obedience and þe wyl of god / mid his ouerling him berþ. Ac huanne his oȝene wyl him berþ and let him. he is slac an sleuuol wel to done. Ase is þe sterre þet hatte saturne makeþ þet asemoche yernþ in onelepi daye mid þe firmament ase þe firmament hine let: ase he deþ ine þritti yer ine his oȝene sercle / and ine his oȝene yerninge. Ate laste þe milde bouȝþ generalliche oueral þer he ylefþ þet he queme to god / and ine alle þinges ase deþ þe asse of þe melle. þet ase bleþeliche berþ bere: ase huete. and lyad. ase þet corn. to þe poure: ase to þe riche. Efterward þe milde is wel strang. uor he chongeþ his strengþe mid godes strengþe. ase zayþ ysaye þe profete. þeruore nis he naȝt: þet ne may bere. Vor god berþ and him and his berdone / hueruore he boȝþ wiþ guode wille and bleuindeliche. uor he ne is neuremo weri / ne þe zonne þet god let / and brengþ uorþ. and þe more ha leueþ / þe more him wext his stre[n]gþe. alsuo ase þe litel amote. Nou miȝ[t] þou wel y-zy / hou mildenesse þe tekþ wel to serui / and parfitliche bouȝe.

The meek man is true to God.

He seeks not to please the world.

He is swift to obey God, and slow to obey his own will.

He is like the Star Saturn.

He is like the mill-ass that will as lief carry barley as corn.

[Fol. 43. b.]

He is strong, for he changes his strength for God's strength.

He is like the sun that is never weary.

þE ZIXTE BOȝ OF MILDENESSE.

The sixth bough of meekness.

þe greate maister of mildenesse Iesu crist þo he hedde y-preched / and y-ued þet uolk / and þe zike / and þe ymamed y-held. þo he uleaȝ aboue þe uolk in-to þe helle / uor to by ine bedes / ous uor to teche to beuly þet los and þe blondingges. and þeruore þe trewe herte milde / ase him pineþ to done wel huanne he bouȝþ. alsuo him paineþ to be-uly los / of him-zelue ansuerie uor þane wynd of ydele blisse / and þet

Christ was the great master of meekness.

He taught us to avoid praise and flattery,

wherefore the mild heart strives to befly all vain glory.

[1] MS. *chenliche*

His trust is in a rock.

gadereþ uor þe rage / and uor þe te*m*peste of euele tongen / ine þe ssede of þe roche. ase zayþ ysaye. þe ilke roche is Iesu c*ri*st hi*m*-zelf. þet his reste / and bri[ȝ]tnesse to þe milde. þer hi*m* resteþ þe irchouon. ase zayþ þe sauter. þet by þe milde herten y-carked mid þornes of ssarpnesse of penonce. An þet is þet coluerhous / huerinne resteþ and hi*m* deþ þe colure oure lhord. þet byeþ þe milde herten and simple uor þe uoȝeles of praye. þet byeþ þe dyeulen. Hua*n*ne þe milde herte / heþ zuo moche y-do / þet he is y-guo into þe hole of þo roche ase þe colure ine his coluerhous. þet is hua*n*ne he recordeþ þet lif of iesu c*ri*st / and his holy passioun: uor þa*n*ne he uoryet alle his zorȝes / and prayseþ lite al þet þe wordle heþ. and is worþ. and may. Herte þet þis heþ a-sayd / naȝt ne willieþ more / þa*n*ne uor to by uorlore / and uoryete to þe wordle. þe wordle is hi*m* prisoun. onhede / paradis. Vor ase zayþ þe wyse of hi*m*-zelue. þet he ne is neuremo lesse allone / bote hua*n*ne he is one. ne more ine niedes: bote hua*n*ne he is ydel. Vor he ys þa*n*ne mid his tuaye beste urie[n]des. þet is mid hi*m*-zelue / and mid god. þer tereteþ he of his g*re*ate quereles hueruore alle oþre niedes hi*m* þingþ trufles. þer he him to god / and god to him / be holy þoȝtes / and be stedeuest wil. þer he uelþ[1] þe greate zuetnesse of confort / þet god yefþ ine p*ri*ué stedes / to þan þet hi*m* dredeþ. ase zayþ þe sauter. and þa*n*ne alle speches / and alle wordes hi*m* tyeneþ / and greueþ / bote yef hi ne by to god / oþer of god / oþer uor god. þous bi-ginþ þe zaule to louie onhede / and stillehede. and þa*n*ne hi*m* wext ine herte ane holy ssamnesse / þet is one of þe uariste doþter[2] of mildenesse. Vor al ase a mayde þet be greate loue loueþ / heþ[2] grat ssame heþ[2] þa*n*ne hi is aspid / and y-herþ þet me spekþ: of hire. alzuo heþ þe ilke hua*n*ne hi y-hyerþ þet me spekþ of hire: and of þe guodes þet god hi*m* heþ y-do. And naȝt uor þan hi deþ ase deþ

This rock is Christ.

Our Lord is a dove-cot, wherein resteth the meek heart.

In recording the life of Christ, the mild heart forgets all his sorrows.

He desires to be lost to, and forgotten by the world.

When alone he is with his two best friends, with God and himself.

He takes delight only in what is pleasing to God.

Thus the soul loves solitude and quietness. Modesty is one of the fairest daughters of meekness.

A maid in love hath great shame when she is espied,

[1] An *s* has been cancelled before *u*. [2] So in MS.

þe ilke mayde strongliche opnome of loue.[1] uor huet þet þe wordle zigge / oþer co*n*ne speke: alneway zecþ hi þe halkes and þe derne stedes. ase þe ilke þet ne zecþ bote uor to by y-rauissed ase wes say[n]te paul.

[Fol. 44. a.] and she seeketh retired places. So doth the truly meek.

þE ZEUENDE BO3 OF MILDENESSE.

The seventh bough of meekness.

Of þise aquayntonce and of þise priuité þe ilke holy zaule be-ginþ to habbe of god be-tuene hire / and an holy prede. Vor hua*n*ne hi is y-reaued / þa*n*ne to heuene / hi lokeþ ope þe erþe uram uer / ase zayþ ysaye / and hise yzy3þ z[u]o lite to þe zi3þe of þe gratnesse of þe heuene. zuo y-zicþ þe ilke greate uayrhede / zuo dim / to þe zi3þe of þe grate bri3tnesse / zuo emti. to þe zi3þe of þo greate blisse: þa*n*ne onworþeþ and mispraysеþ to þe zoþe al þet he heþ ine þe wordle of richesses and of worþssipe / of uayrhede / of noblesse. zuo moche hi*m* þi*n*ngþ þet hit is ase þe play of children amidde þe strete / huer y-no3 hi t*ra*uayleþ and na3t ne wy*n*neþ. Hi*m* hit þingþ þet hit is al wynd / and metinge / and lye3ynge / ase zayþ salom*on*. And þa*n*ne he be-ginþ ari3t to sterue to þe wordle / and libbe ine god / ase zayþ zaynte paul. And þa*n*ne is hi zuo poure of gost: þet hi ne heþ na3t. Vor god hi*m* heþ zuo his o3ene gost y-reaued and be-nome. and ayen y-ueld of his o3ene / ase he dede þe apostles at lokes. þa*n*ne hi*m* yefþ þe holy gost ane zuo greate herte: þet ne p*ros*-p*er*ité / ne aduerseté of þe wordle hi ne prazeþ ane nhote. Ane zuo greate zikernesse of inwyt: þet hardiliche abit þane dyaþ. ane zuo greate hope heþ ine god: þet þer ne is na3t / þet hi ne dorste nime anhand uor þe loue of god. Vor hi heþ þo byleue huer-of god spekþ ine þe godspelle. þet is ase þet zed of mostard huerby hi may hote to þe stones an to þe helles / and hi hi*m* bou3eþ. þet zed o mostard is wel smal / ac hit is wel strang / and wel bitinde. uor hit is hot ine þe uerþe degre / ase ziggeþ þise fisiciens. be hete: me onderstant /

The holy soul is proud of her acquaintance with God.

She looks upon the earth from afar, and sees its littleness.

The world's riches and honour appear to her utterly worthless

and as wind, dream, and lies. Then she begins to die to the world and she becomes poor of spirit.

She cares not a nut for the world,

and prefers death to life.

She is ready to undertake everything for the love of God, so great is her belief in Him. This belief is as the grain of mustard-seed, spoken of in the gospel.

[1] MS. has *lone*.

The first kind of love is to love only oneself. The 2nd is to begin to love God. The 3rd is to know God better and to love him for his goodness. The 4th is to be so possessed with love as to love God only. This last love hath the true meek one. The poor of spirit are blessed in this world.

loue. þe uerste stape of loue aze zayþ saynt be[r]nard is / hua*n*ne þe man ne can naȝt louie: bote him-zelue / and his oȝene guod. þe oþer hua*n*ne he beginþ god to louie. ac hit is uor his oȝene guod. þe þridde / hua*n*ne he knauþ betere god / and hi*m* loueþ p*ropre*liche uor his guodnesse. þe uerþe. hua*n*ne he is zuo ynome of þe holy loue / þet he ne louie ne hi*m*-zelue / ne god:[1] bote uor god. þa*n*ne hyer let zoþe mildenesse þane man. Nou miȝt þou y-wyte openliche hou þe poure of gost byeþ y-blissed ine þise wordle. Vor hi ham byeþ zuo moche yloȝed / and emti / þet hire gost is al to naȝte be-come.[2] and þe holy gost heþ þet hous ayen-yueld þet is lhord of þe herte. and uelþ zuo moche þet hi uelþ þe mylde. þet hi his makeþ king of heuene / be holy hope / and be zikernesse of inwyt. And þeruore zayþ oure lhord þet þe kingdom of heuene is hare / naȝt wyþ-oute more be beheste: ac be saysyne zykere ase þe ilke þet beginþ to onderuonge þet frut and þe rentes hou hi ssolle by y-blissed ine þe oþre wordle. þet ne may non p*ar*fitlyche y-wyte / al-huet he is þer. Vor herte of man dyadlich / ne may hit þenche / ne mouþ deuisi.

Hope makes the meek men to be kings of heaven.

The kingdom of [Fol. 44. b.] heaven is theirs by behest and heritage.

The full possession shall take place in the next world.

Of þe uirtue of loue.

Of the virtue of love.

Dread makes the heart mild (meek).

Pity maketh it sweet and merciful.

It is an antidote to envy.

It bestrips the root of envy from the heart.

It produces the root of good love,

from whence comes a fair tree.

þe uerste yefþe of þe holy gost: makeþ þe herte milde and dreduol. and þeruore heþ he þane name / þe yefþe of drede. þe oþer makeþ þe herte zuete and milde / and piteus. and þeruore he hatte: þe yefþ of pité. þet is p*ropre*liche a dyau / and a t*ri*acle a-ye alle kueadnesse / and nameliche aye þet uenim of ze*n*ne of enuie / huerof we habbeþ beuore y-speke. Vor þis yefþe bestrepþ þe rote of enuie of þe herte / and hire helþ zikerliche. þa*n*ne þe herte þet onderuangþ þise yefþe / onderuangþ ane zuete deau / þet his makeþ springe / ane zofte rote / and wel y-te*m*pred / þet is guod loue. þa*n*ne þer wext a trau uair and heȝ and wel berinde frut. þet is

[1] *guod?* [2] *bo come* in MS.

a guod u*ir*tue and uayr / þet me clepeþ ine latin / ma*n*suetudo / oþer beningnitas. þet is zuyetnesse of herte. þet makeþ man zuete and milde / manhede: and charitable. louiinde / and louerede / uor hi deþ man p*ar*fitliche louie his nixte ase him-zelue. þis trau heþ zeue stapes / huerby hit clyfþ an heȝ. þe ilke zeue stapes ous sseaweþ saynte paul / þer he ous amonesteþ and bit / þet we do oure payne / þet we by al on ine god. þet is þet we habbe one herte / and enne gost / an one loue in god. þe uerste scele hueruore we ssolle by al on. and þe heȝe / and þe loȝe / and þe riche and þe poure / is uor þan / þet we alle habbeþ enne uader ine heuene / þet is god þet ous made alle comunliche to his anlicnesse an to his ymage. þeruore þa*n*ne þet we alle habbeþ enne sseppere / þet ous made alle of one mat*er*ie / and heþ yssape. and to onelepi ende. þet is þet we by al on ine hi*m* / ase he zayþ ine his spelle. Mochil is grat scele þet we to-gidere louie. uor ech best ase zayþ salomouns loueþ his anliche. þe oþer scele is uor we byeþ alle cristene ine one c*r*istenedome / and riche and poure. þet is þet we byeþ alle y-wesse of onelepi leȝe. þet wes mid Iesu cristes p*r*eciouse blo.l. and yboȝt mid onelepi moneye. and asemoche costnede þe on: ase þe oþer. Moche ssel þa*n*ne þe on louie þe oþer and worssipie / þet god heþ[1] zuo moche yloued and y-prayzed / and ymad of suo greate dingneté. þe þridde scele / uor þet we healdeþ alle one beleaue / and we byeþ alle ybounde mid one laȝe þet is al uolueld / ase zaiþ sainte paul ine þise worde. 'Loue þine nixte ase þi-zelue.' Of þise dette ne is non q*ui*t / uor þing þet he deþ. þise dette ssel ech to oþren. and huo mest his yelt: mest he ssel. þe uerþe scele is. uor we habbeþ ennelepi lhord / þet is god of huam we hyealdeþ alle and body / and zaule / and al þet we habbeþ. alle he heþ imad co*m*munliche / alle yboȝt co*m*munliche / to allen porueyþ *com*munliche / and alle ssel deme *com*-

which is called "Sweetness of heart."

This tree hath five steps by which we climb on high.

We should try to be all one in heart and spirit.

Because, 1st, we have one Father, that is, God, who made us all in his own likeness.

Secondly, we are all Christians in one Christendom,

and are all washed with the blood of Christ.

[1 MS. heȝ]

Thirdly, we all have one belief, and are bound by one law.

[Fol. 45. a.]

Fourthly, we have one Lord of, whom we all hold both body and soul,

and by whom we all shall be punished or rewarded.

munliche / and alle medi largeliche / þo þet habbeþ y-hyealde his hestes / and þos ssolle by to-gidere yloued treweliche. þe vifte scele is / uor þet we byeþ alle uelaȝes ine þe ost of oure lhorde. and his kniȝtes / and his soudeurs / þet alle we abydeþ on-lepi ssepe / þet[1] is þe blisse wiþ-oute ende / huer þe loue and þe uelaȝrede ssel by uoldo and y-*con*fermed / þet hier ssel by wel y-hote.

Fifthly, we are all fellow-soldiers in the host of our Lord, and all look for one reward.

Sixthly, we all live by one spirit,

and are all God's children by adoption.

þe zixte scele is uor þet we libbeþ alle of one goste gostliche / ase we libbeþ of on eyr bodylich. Be þa goste we byeþ alle godes children be adopcion / þet is be auouerie / and children of holy cherche / broþer germayn of uader and of moder / be ane broþerhede gostlich / þet asemoche is worþ betere: þa*nne* þe broþerrede ulesslich. ase þe gost is more worþ: þa*nne* þet bodi.

Seventhly, we are all limbs of one body, whereof Christ is the head. We all live on the same meat, that is, the flesh and blood of Jesus Christ.

þe zeuende scele is uor þet we byeþ alle lemes of one bodye. huerof Iesu c*ri*st is þet heaued / and we byeþ þe lemes. þet we libbeþ alle of onelepi mete. þet is of þe holy uless and of þe holy blod of Iesu c*ri*st þet ous zuo moche loueþ / and zuo moche halt ous worþ: þet he ous yefþ his blod to drinke / and his uless to etene. þeruore zuo ofte sainte paul deþ ous to be-þenche þise loue / þet he ous sseweþ. Vor more q*uic* scele / ne more uayrer uorbisne he ous ne may sseawy of zoþe louerede. Yef þou wilt wel þenche to þise zeue sceles. þou sselt vinde. zeue stapes of loue / þet comeþ of þe yefþe of pité.

Seven steps of love spring out of pity.

þE BOȝES OF LOUEREDE.

The boughs of love.

Of this stock come seven boughs, for this virtue is seen in seven ways.

Of þise stocke wexeþ zeue boȝes. Vor þise u*ir*tue hi*m* sseweþ ine zeue maneres. ase me knauþ þane loue þet is be-tuene þe lemes of þe bodye ine zeue manyeres. Verst þe on leme uorberþ / and lokeþ an oþer / þet me naȝt hi*m* misdo / ne ang*ri*si / ne harmi / be his miȝte. and ine þise we onderstondeþ[2] þe i*n*noce*n*ce þet we ssolle loki þe on a-ye þe oþre. Vor þis heste is y-write ine þe herte of eurichen. þet þou ne do to oþren: þet / þet þou noldest þet he þe ne dede. ne þin riȝt hand

1. One limb forbears and bears the defects of another.

We should do to others as we would be done by.

[1] MS. þeþ [2] *orderstondeþ* MS.

dede to þine left hand. Efterward þe on leme þoleþ zuetliche[1] / of þe oþre þet he him deþ of angrice / and naȝt him ne aw[r]ecȝþ. ne non arizinge of wreþe ne uelþ þe leme þe on aye þe oþer / ne ne of-hyealdeþ. Ine þisen we onderstondeþ to uoluelle mildenesse þet heþ þri stapes. þe uerste is þet man him ne awreke naȝt. þe oþer þet me ne hyealde naȝt ire longe. þe þridde / þet man ne uele none arizinge of ire / ne of hate aye his nixte uor naȝt þet he deþ. Efterward þe lemes bouȝeþ alle to hare ouerling. Vor hi doþ alle mid hare miȝte þet þe herte aceseþ / and þet eȝe ham tekþ. Ine þan we onderstondeþ þe uirtue of boȝsamnesse huerof we habbeþ beuore y-speke / þet he ssel bi ine loue agrayþed / and ine charité / ase zaiþ zaynte peter. Efterward þe on leme helpþ and serueþ þe oþren wyþ-oute grochinge and wyþ-oute wyþzigginge / and wyþ-oute auarice. Ine þisen we onderstondeþ þe uirtue þet me clepeþ charité. þanne a man huanne he helpþ and him a-cordeþ bleþeliche þe oþre mid þe helpe þet god him heþ y-yeue. oþer him ret / oþer tekþ / of his wytte þet he heþ. Oþer yefþ and to-delþ largeliche uor god þe guodes þet he heþ. Oþer he chasteþ and diȝt þe foles be þe autorité þet he heþ. Ac þanne zayþ me þet he is uol of charité. And þous hit hat zaynte peter / þet þe guodnesse þet god ous heþ y-lend þet we hise diȝte to oure nixte. þanne tulles þe filozofe zayþ. 'we ssolle þenche þet al þet is ine þe wordle and wext: al hit is ymad man to helpe. an þe man uor to helpe þe on / þe oþren. byeþ beyete.' 'do we þanne' zayþ he / 'þet: huer-uore we byeþ ybore / and þet kende ous tekþ. and zeche we alle þet commun profit.' Vor ase zayþ zaynte paul. 'we byeþ alle lemes of onelepi bodye.' Efterward / alle þe lemes ueleþ / and draȝeþ to ham þet me deþ to echen / by hit guod / by hit kuead. by hit blisse / by hit zorȝe. huanne me smit þane uot: þe mouþ zayþ / þou me blechest. Be þan we onderstondeþ þe uirtue

2. One limb does not wreak its spite on another.
[1 MS. *zuethliche*]

3. The limbs obey their head (i. e. the heart and the eye).

By this we understand the virtue of obedience.

[Fol. 45. b.]

4. One limb helps and serves another willingly and gladly.
In this we see the virtue of charity,

whereby one man helps his fellow Christians by his advice,
his riches, or his authority.

The philosopher Tully saith we should all seek the "common profit,"

as Nature teacheth us.

5. All the limbs feel what is done to one of them, be it good or bad.

By this we understand the virtue

of pity, that hath two offices,

of zoþe pité / þet we ssolle habbe *com*munliche / þet heþ tuaye offices / ase zayþ zante paul. Blisuol sselt

the one to be glad of others' prosperity, and to be sorrowful for others' woe.

þou by / to þe guodes þet oþre habbeþ / and doþ. Zorȝuol sselt þo[u] by / to þe kuedes þet oþre ueleþ and doþ. Ef*ter*ward / yef þe on leme is zik / oþer y-wonded :

6. If one limb is sick the others heal it.

alle þe oþre hi*m* helpeþ to þet he by held. Ine þise we

In this we understand the virtue of doom and amendment,

ondersto[n]deþ þe u*ir*tue of dom / and of amendement. wiþ-oute huam / þet body of holy cherche ne may yleste. Vor þe leme uorroted ssolde ssende þe hole. Huo þet wile þa*n*ne conne hou he ssel his broþer chasti.

and we learn how to reprove, correct, and punish the faults of one another.

his nixte / oþer his se*r*iont wyþnime / and punissi : nime hede to hi*m*-zelue / hua*n*ne on leme is zik / oþer y-wonded. hou moche zorȝe heþ þe herte and g*rat* *com*passion y-ueleþ. and be þe greate loue þet he heþ ine hi*m* / he hi*m* deþ þe hand wel zueteliche. And aze zayþ senekes / 'ase of þe bodye / alsuo of þe herte me ssel zueteliche þe wonden agrayþi.' Vor of zoþe loue / and of g*rat* *com*-passion ssolle þe amendes by y-do. and mid greate drede he ssel þe honden do þerto. Verst he ssel þerto do þe smeringes / and þe plastres of zuete warningges. Ef*ter*ward yef þet ne is naȝt worþ : þe poudres efterward and prekiinde / of harde wyþniminge. Ef*ter*ward þe dedes of techinge. and yef he ne deþ wyþ-oute emparement : þa*n*ne behoueþ come þet zuord hit uor to dele / oþer be manzinge / oþer be hotinge out of contraye. oþer hi*m* do uram hi*m*-zelue. Efterward þe lemes worssipeþ þe on / þe oþer. and uorbereþ. uor ase zayþ zay[n]te paul. we ssolle bere ech oþren worþssipe / and reuerence. and nameliche þo / þet habeþ mest nyede : of uorberinge. þo byeþ þe meste foles / and þe fyebleste. zuiche me ssel mest uorbere. þa*n*ne þe guode man and þe wyse bereþ / and uorbereþ alneway þe foles / and þe fiebles / ase þe buones bereþ þe tendre uless. and þe pos[t] þet hous. þis is aye þe missiggeres þet zuo moche gredeþ bleþeliche þe kueades / and þe defautes þet hi zyeþ ine oþren. Ef*ter*ward þe on leme woreþ þet oþer

Faults should be corrected by love and compassion.

First, we should apply the plasters of sweet admonitions, afterwards the powders of sharp rebuke.

Next, the deeds of teaching.

Then, if these fail, must come the sword of excommunication.

7. The limbs honour one another, and have a kindly

[Fol. 46. a.]

feeling for each other.

The good man bears patiently with fools,

as the bones bear the tender flesh.

8. The limbs protect each other.

ate nyede / and him zet uor hi*m*. uor ate niede me y-ziȝþ huo is urend. Hua*n*ne þe on uot slyt: þe oþer hi*m* helpþ. An haste hua*n*ne me wyle smite þet heaued: þe hand hire deþ be-uore. Ine þisen we onderstondeþ / uoluelde / and clene louerede. þeruore zayþ god in his spelle. 'þet more louerede ne may by: þa*n*ne zette his zaule uor his urend.' þise urendrede ous ssewede Iesu crist þe zoþe urend þet uor ous layde his zaule and his body to þe dyaþe. and þet dede he ous uor to yeuene uorbysne. ase zayþ zaynte peter / and sain Ion zayþ. yef god layde his zaule uor ous: and we ssolle legge oure zaules uor oure broþren / þet is uor oure nixte. yef we byeþ a riȝt leme of þe bodie / huerof is þet heaued. Huo þet þise u*ir*tue hedde / ich wolde zigge openliche þe[t] he ssolde by þe riȝte yblissed. þis is þe u*ir*tue þet oure guode maister Iesu crist ous toȝte / þo he zede. 'Yblissed byeþ þe milde: uor hy ssolle by in sayzine of þe erþe.' þet is to onderstonde ine þri man*e*res. Verst / of þe londe of þe libbinde þet is god zelf / þet is woniynge of þe libinde / þet is of þe halȝen / and of guode men. Ase þe erþe is woniynge of bestes and of men. And þeruor þet god þet is þe land of þe libbinde: he heþ his y-blissed in his saysine. uor hi ne makeþ none stre[n]gþe þet quemeþ god ine hire sayzyne / ase zayþ þe sauter. þe milde zayþ / he ssel habbe þet land ine kende. and saynt aug*ust*in zuo zayþ / þet no*n* ne ssel habbe god ine possession. Vor hi byeþ riȝtuolliche lhordes of hire herten. ac ire / and felonie his amaystreþ. þe milde amaistreþ þe queade þeawes. 'And betere is worþ' / þet zayþ salomons / 'huo þet ouercomþ wel his herte: þa*n*ne þe ilke þet nimþ be stre[n]gþe / casteles and cites.' Eft*er*ward / þe milde byeþ lhordes of þe erþe / þet is of erþliche guodes. Vor yef hi hise lyezeþ: hi ne wreþeþ ham naȝt / ne ne troubleþ. Ac þo þet ham wreþeþ hua*n*ne hi hise lyezeþ / hi ne ne byeþ naȝt lhordes: ac raþre þrelles. and þeruore he zayþ / hit

When the one foot slips the other helps it.

In this we understand pure love and friendship.

This friendship Christ showed for us.

Wherefore we ought to be willing to give our souls for our brethren.

This virtue Christ taught when he said—

"Blessed be the mild, for they shall possess the earth."

1.-They shall have God himself,

who is the land of the living.

None shall have this possession unless they are lords of their hearts.

The meek man subdues evil habits.

2. The meek are lords of earthly goods.

They grieve not at the loss of them,

and are not slaves

to worldly possessions.

is riȝt / þet þo þet habbeþ hier þe timliche guodes and gostliche / and ham-zelue ine possessioun. þet hi habbe ine þe ende: þet land of þe libbinde / þet is god himzelf ine possessioun. Ac nou onderstand and loke / þet / þet god yefþ to þe poure þe heuene. and to þe milde: þet land / huer ssolle by þe bitere and þe felle wyþoute / ine þe zorȝe of helle.

The poor shall have heaven, and the meek the land where the "bitter and fell" shall be unknown.

[Fol. 46. b.]

The first step of Righteousness.

ÞE UERSTE STAPE OF RIȜTUOLNESSE.

The 1st gift of the Holy Ghost maketh man meek, the 2nd piteous, and the 3rd full of wit.

þe uerste yefþe of þe holy gost / makeþ man milde / and dreduol. þe oþer him makeþ zuete / and pitous. þe þridde him makeþ briȝte to zyenne / and uol of wytte. and þeruore hit hatte: þe ȝefþe of wytte. Vor he makeþ man wytuol / and wys. and amesureþ alle þing. þes yefþe huanne he comþ in-to þe herte: bestrepþ and kest out þe rote and þe zenne of ire / and of felonye / þet troubleþ þe herte / and makeþ þane man al oute of wytte. zuo þet he no þing ne yziȝþ. ne uor him / ne uor oþren to lede. Ac þes yefþe aliȝt þe herte of ech half / zuo þet hi ne may by y-gyled of nonen. Ase þe yefþe of pité him makeþ innocent: zuo þet he nele gyly nenne. þanne saint Ion zayþ ine þe boc of ziȝþe ine goste. þet þe holy man þet wes uol of þise goste / wes uol of eȝen be-uore and be-hinde. And an angel ssewede to zacarien þe profete ane ston huerine werin zeue eȝen. þet byeþ þe zeue ziȝþes þet þe guode men habbeþ. Vor hi zyeþ briȝtliche / and ine hare herten / and al abo[u]te ham. þet is to zigge. be-neþe / and aboue / be-uore / and behinde / and of riȝt half / an of left half. þes yefþe is þe maister of workes. þet is to zigge / of þe uirtues of man. uor he deþ al to wylle. and to þe line / and to þe reule / and to þe leade / and to þe leuele. He nimþ uerst his pricke. and his boune and þet is þet þe wyse zayþ. 'Of al þet þou sselt beginne: loke þane ende. and to huet heauede þou sselt come.' Efterward / he halt his line. uor he ne heþ beuore be

This last gift casteth out the root of ire,

that driveth a man out of his wits.

This gift enlightens the heart, so that it is not beguiled.

The good men have "seven sights."

For they see into their hearts and all about them.

This gift is the master of works.

It is the line, rule, lead, and level.

It makes the line

riȝte way / and be riȝte onderstondinge. naȝt ase þe eddre / oþer ase þe uox. Efterward. he deþ al be reule / þet makeþ þane wal emne / and man be þe commune lyue of þe guode / wyþ-oute vinde newe hedes. Efterward he proueþ ofte his work mid lead. uor he nimþ hede þet his tour / ne hongi / ne stoupi / ne ariȝ[t]half be prosperité: ne aleftbalf: be aduersité. þes yefþe is priour ine þe cloystre of þe zaule. þet lokeþ þe ordre / and deþ hi loki oueral. Verst ine þe herte [þet] heþ tuo zides. þe onderstondinge. and þet wyl. þe skele / and þe affeccioun. Huanne þise tuo ziden / acordeþ: hi makeþ wel zuete melodie / and moche uayr seruice. þet is huanne wyl wyle / al þet onderstondinge tekþ of guode. and guod wil uelþ: þet scele onderstant. nou onderstand wel þise tuo ziden / þet byeþ ine þe zaule / hou hy ssolle acordi. Ine þe one zyde byeþ uour lokes / and ine þe oþre: uour. Vor þe skele heþ uour offices. þet is uor to acsy. Vor to deme. Vor to beþenche. And to ssewy þet hi onderstant be worde. And þe ilke yefþe tekþ þane scele / þet hi ssel lyerni / and acsy. and ine huyche ordre / and ine huiche manere / and to huet ende. And þet is wel grat nied. Vor to misdo ine zuiche þinges / is wel perilous. He deþ þane scele onderstonde / and to lyerni þet / þet is nieduol and profitable / and oneste. and hire wyþdraȝþ of þe contrarie. A. god hou me lyest þane time and costni[n]gge uor to lyerni þing þet naȝt ne is worþ bote to ydele blisse / oþer to zenne Ac þe holy gost be þese yefþe tekþ liȝtliche. and makeþ man lyerni ordeneliche / þet is mest nyed to þe zaule to þe loue of god. and al makeþ-to done ine riȝte onderstondinge / and to riȝte ende / þet is þe worssipe of god. and uor þe profit of his zaule. and uor to helpe his nixte. Efterward he deþ þane skele wel to zeche þet zoþe of þinges. and nameliche hou hi ssel beleue. Wel beleue is huanne me beleþ simpleliche al þet god made. zayþ. and hat /

of conduct to be straight.

It makes the life of the good even and uniform.

It makes him firm and upright against prosperity and adversity.

This gift is the prior in the cloister of the soul.

The heart hath two sides:
1. The understanding and will.
2. The reason and the affection.
When these accord then is there sweet melody.

In each side are four locks.
Reason hath four offices:
1. To question,
2. to deem,
3. to bethink,
4. to express thought by words.
This gift (doom) teacheth reason what to learn and to ask,

and what is needful, profitable, and honest.

[Fol. 47. a.]

By this gift the Holy Ghost teacheth man what is most needful for the soul to learn,

for the honour of God and its own profit.

He teaches the soul right belief, that is, to believe

without doubt whatever God has made, said, or commanded.

wyþ-oute to moche acsi / and wyþ-oute to zeche þe red of god / and þe dyepnesse of his domes / and þe heȝnesse of his magestó / and þe skele of his oþes. Wel beleue is / huanne me ne lefþ ne to raþe. ne to late. ne to alle / ne to nonen. uor þe on and þe oþer: zuo is uice / ase zayþ seneke. Efterward wel acsi: wile wel deme. Wel to deme be-longeþ þet me naȝt ne anfermi: bote me hit habbe wel of-acsed. and þanne bote-yef me by ziker: þet me ne entremetti to deme þing þet naȝt to him ne belongeþ / ase byeþ þe þinges anhyalde. þe onderstondinges of herten / of þinges þet ne moȝe torni to þe riȝthalf / and to þe lefthalf / þet me his onderstonde ariȝt ine þe guode half. þanne þes gost / be þise yefþe / makeþ þane scele wel to deme / and knawe ariȝt. and to destincti be-tuene þe guode þinges and þe kueade. be-tuene þe greate kueades and þe lesse. be-tuene þe little guodes / and þe more. Vor he deþ ech þing praysy / ase hit is be riȝte worþ. Efterward he deþ þane scele beþenche. uor he be-þengþ to þe manne / al þet him is nyed / ase god zayþ ine his spelle. þe þinges þet byeþ y-pased / he hise deþ beþenche. þe þinges þet byeþ present / he deþ his onderstonde / and to y-zy. þe þinges þet byeþ to comene: he deþ poruay / and ordayny. and þise byeþ þe þri deles of þe uirtue of prudence be þe filosofe. Efterward he makeþ þane scele be mesure speke / and bleþeliche by stille. and speke onneþe. zuo þet þe speche come raþre te þe uile: þanne to þe tonge. þet hi by y-weȝe ase guode moneye and y-proued. ase zayþ. salomon. þet is þet hi by of guode matire / ase of guod metal. and of guode sseppe / þet is of guode manere y-speke. and hi habbe his riȝte wyȝte / and his riȝte tale. þet is þet þer ne by ne to moche / ne to lite / and þet hi by wel bezet. uor guod moneye / ne guod word / me ne ssel naȝt y[e]ue uor naȝt. Huerof zayþ ous god ine his spelle. þet we ne þrauwe naȝt oure pre-ciouse stones to-uore þe zuyn. þes

True belief is not hasty or slow. It examines and desires right judgment.

It does not meddle with matters that do not belong to it.

This gift enables reason to distinguish between good and evil,

between little goods and the greater.

It causes man to remember all needful things past. To understand things present, to see the things to come.

It makes man to speak or to be silent in season;

so that each word is of its right weight, neither too much nor too little.

Throw not pearls before swine.

yefþe acordeþ / and ordeyneþ / þe oþer half of þe herte. þe[t] is þe wyl / huerof þer byeþ uour deles. Loue. Drede. Blisse. and zorȝe. þet is / þet he habbe þet he ssel / and ase he ssel / and asemoche ase me ssel. and þet me yleue alsuo þet me ssel / and ase me ssel and ase moche ase me ssel. Hua*n*ne þise uour deles byeþ atamed / þanne zayþ me þet þe man is attempre. Ase me zayþ of one rote / oþer of one herbe / þet hi is attempre / hua*n*ne hi is ne to chald / ne to hot / ne to wet. Alsuo ase to þe bodye of man / comeþ alle eueles uor þe destempringe of þise uour q*ua*lites / oþer of þise uour humours: alzuo of þe herte of þe ma*n*ne comeþ alle þe uices / and alle þe ze*n*nes be þe diste*mper*ance of þise þeawes. Hua*n*ne þise tuo ziden of þe herte byeþ acorded and y-ordayned. þet is þe scele and þet wyl. þa*n*ne is þe man ordine wyþ-inne hi*m*-zelue. þet byeþ þe tuo roten of þe rote of ane wel uayre trawe. þet is of ane wel uayre u*ir*tue þet me clepeþ riȝtuolnesse. Riȝtuolnesse is p*ropre*liche / þet me deþ be dome riȝtuol and trewe / ne to nesssse / ne to hard / wyþ-oute bouȝinge to þe one half / ne to þe oþren. Hua*n*ne me geþ uorþ onlepiliche / and a-riȝt ase line. Vor riȝtuolnesse ne is oþer þing bote oninge / þet is trewþe. Huo þet heþ þise u*ir*tue: he is guod iustise and wys. uor he ne deþ noþing bote hit by wel of acsed and y-trid / ase ssel do þe guode demere. þa*n*ne þe uerste stape of þise u*ir*tue is / þet þe man by guod demere of his oȝene herte. uor he ssel guo in-to hi*m*-zelue / and y-sy his inwyt and wel examini his þoȝtes / and his wylles þet hi bi guode: oþer kueade. and al ordayny to þe lokinge of scele / zuo þet þe wyl and þe scele: by of one onynge. Vor ase zayþ sain bernard. 'u*ir*tue ne is non oþer þing: bote þe onynge of scele / and of wille.' þet is hua*n*ne wyl comþ wyþ-oute wyþzigg*in*ge. speke / and maky / and do to worke þet scele zayþ / and ssweweþ / and tekþ.

This gift governs the will.
The will hath four faculties, love, dread, bliss, and sorrow.
When these four are held in subjection, then they are "tempered."

[Fol. 47. b.]

As all bodily evils arise from the "distempering" of the four humours, so all vices spring, from the "distemperance" of these four virtues.

The roots of the tree of "rightfulness" are a well-ordered reason and a subdued will.

Rightfulness is true and uniform conduct.

It is nothing else than union and truth.
He who hath this virtue is a good and wise judge.

The first step of this virtue is that a man be a good judge of his own heart.

Virtue, saith St Bernard, is the union of reason and of will,

that is, when the will obeys reason.

The second step of rightfulness. The second step is to hold the body in proper subjection.

þe oþer stape of riȝ[t]uolnesse.

Of þise u*ir*tue þe oþer stape is. þet me by riȝtuol demere / and healde riȝtuolliche / þe line of riȝte. betuene hi*m*: and þet is onder hi*m*. þet is his bodi þet he heþ to loki. huich he ssel zuo norissi: þet he moȝe serui / and zuo teche / and chasti: þet he wyle bouȝe. Vor þe scale ssel by ase a trewe arbytres be-tuene þe goste and þe ulesse þet byeþ alneway st*ri*uinde. þet ssel loki þet riȝt / of one half: and of oþre. Ine zuiche man*ere* þet þe gost by guod lhord / and þet body: by guod sergont. Nou is hit *grat*.nyed to hyealde in þise half oueral riȝtuolnesse / and mesure / ine mete / and ine drinke / and ine cloþinge / and ine hosiynge / and ine ssoinge. and ine alle þe þinges þet / þet bodi acseþ. Vor hit wel ofte bouȝþ more to / to[1] moche: þa*n*ne to þe litle. Eft*er*ward hit behoueþ þe vif wyttes of þe bodie wel lede / and rede. be scele / and be riȝtuolnesse / zuo þet ech serui of his office wyþ-oute ze*n*ne / and wyþ-oute wyþniminge. Ase þe eȝen: to zye*n*ne. þe yearen: to hyere. þe nase: to ssmelle. þe mouþ: to zue[l]ȝe / and to sspeke. þe honden / and al þet body: to vele. Hua*n*ne þise vif wyttes byeþ wel y-loked þa*n*ne is þe castel ziker / and ysset. þet byeþ þe gates of þe zaule. þet byeþ þe wyndowes huerby comþ in / þe dyaþ ofte to þe zaule / ase zayþ þe profete.

Reason should be the arbitress between the spirit and the flesh.

So that the spirit be lord of the body.

For there is great need that moderation should be observed in meat, drink, and clothing.

[1 þe?]

The five wits of the body should be under the authority of reason.

When these five wits are well guarded, then is the castle secure, for they are the gates and windows of the soul.

þe þridde stape of riȝ[t]uolnesse.

The third step of rightfulness.

[Fol. 48. a.]

þe þridde stape of þise u*ir*tue is. þet þe man by guod demere. and hyea[l]de riȝtnesse be-tuene hi*m*: and þan þet is beuore hi*m*. þet byeþ þe þinges of time / þet destrueþ ofte and bodi and zaule / hua*n*ne me deþ þerto to moche / ase doþ þe niþinges and þe couaytous. and alle þo þet þe wordle louieþ to moche. þet habbeþ zuo þe herten eng*ri*ned ine þe dyeules nette / ase zayþ Iob. þet to ti*m*liche [eyse][2] / and to nyedes wyþ-oute / þet to hure

The third step of this virtue is that man judges between himself and the things before him, that is, between himself and temporal possessions. The covetous are ensnared in the devil's nets.

[2] *eyse* or *lost* seems wanting here to complete the sense.

herten hi ne moȝe guo in / ne hare lif ordayny. þanne hit yualþ þet hit is zoþ / þet senekes þe wyse zayþ / þet we be þan zeneȝþ alle / and foruions þet of þe parties of þe liue ech þenche / and is soigneus. ac of al þe liue to ordayny non ne þencþ / ne studeþ. Nou is þanne wel grat nied þet me ne do naȝt to moche þe herte ine þise þinges wyþ-oute. Vor huo þet him deþ to moche þerto: he ualþ in þe hate / and ine þe couaytise of þe wordle / þet is þe rote of alle uices / ase we habbeþ be-uore y-ssewed

All sin who take more care for the things of life than for the life itself.

Set not the heart too much on outward things, lest it fall into worldly covetousness, that is the root of all vices.

ÞE UERÞE STAPE OF RIȜTUOLNESSE.

The fourth step of rightfulness.

þe uerþe stape of þise uirtue is. þet man clierliche yzi ane his riȝthalf. þet is þet he nime hede to ham þet byeþ guode / þet byeþ ase ane his riȝt zyde. and þet of þe guode / and of þe wyse / he nime wyt / and uorbysne. Ac ine þise zide hit be-houeþ hyealde riȝtuolnesse and discrecion. Vor al uolc ne moȝe naȝt guo be one waye. ne alle þe guode / ne alle þe wyse / ne habbeþ naȝt onelepi grace. alsuo ase þe lemes of þe bodie / ne habbeþ naȝt onelepi office. and þerof byeþ uele herten nouices of þan / ase zayþ þe boc of collacions of holy uaderes / þet draȝt of þe perfeccion of uirtue. Vor huanne hi yzeþ ane man wel y-mad þet wyle profiti ine on stat / oþer ine one grace: anon hy willeþ / and him y-lyche wylleþ by. And huanne hi eft yzyeþ anoþrene / þet ine anoþer stat / deþ manie guodes: alsuo hi wylleþ and yerneþ efter. an alsuo to þe þridde / and to þe uerþe / ne to nonen ham ne zetteþ. þo byeþ ase is. þe yonge grihound / þet is yet al nouis / þet yernþ efter eche beste / þet yernþ beuore him. and ne makeþ bote him weri and his time lyese. þerof zet ysopes þe fable of þe little hounde and of þe asse. þe hond at eche time þet he yhyerþ [þet] his lhord comeþ hom. he yernþ to-yens him / and lhapþ aboute his zuere. and þe lhord him makeþ uayr chiere / and him froteþ / and makeþ[1] him

The fourth step of doom is to take heed to those who are good, and follow their example.

Discretion is here very needful.

All folk have not the same virtues, nor have the limbs of the body all one office.

Some novices endeavour to follow the special virtues of too many men,

and so attain to none.

They are like the young greyhound that runs after every beast that it sees.

[exemplum.]

The fable of the Little Hound and of the Ass.

The hound welcomes his master's home-coming by fawning and rub-

[1] *maker* in MS.

bing and fair cheer.

greate feste. þe asse him be-þoȝte / þous ssolde ich do / and zuo wolde mi lhord me louie. Betere he ssolde me maki ioye / þet ich serui eche daye þa*n*ne þise

The ass attempts to follow the dog's example, and throws his feet about his master's neck, and is well beaten for his pains.

hounde þet hi*m* serueþ of naȝt? hit nes naȝ[t] longe efterward þet þe asse ne yzeȝ his lhord come hom: he beginþ to lheape / and yer*n*þ to-yens hi*m*. and hi*m* þrauþ þe uet aboute his zuere / and beginþ zinge g*rat*-liche. þe sergons þet hit y-zeȝe / nome steues / and byete þane asse riȝt to þe uolle. And þerof þet he wende habb[e] worþssipe / and guod: he hedde ssame and harm. Be

By such fables

[Fol. 48. b.]

the wise man taught his household, not to desire virtues that were beyond their powers. Wherefore take heed of whom thou takest pattern.

zueche fables wes y-woned þe wyse man teche his mayné / and be þise uorbisne / he ham ssewede þet hi ne ssolle naȝt wylni to þe g*rac*es huer hi ne moȝe naȝt come to. and þet ilke zelue tekþ salomon. 'zone' zayþ he / 'ne arere naȝt þine eȝen to richesses' / þet is to graces þet þe ne miȝt naȝt come to. þeruore hit is grat nyed to habbe discrecion þet me zi of huam me may uorbysne nime.

The fifth step of rightfulness.

þE VIFTE STAPE OF RIȜTUOLNESSE.

It is necessary that a man should see clearly right and left of him. On the one side he sees fools of whom he should have pity,

Alsuo hit is grat nyed þet þe man yzy bry[ȝ]te ane his left half and þet is þe vifte ioyel / and þe vifte stape. uor he ssel yzy þe foles and þe kueade / þet byeþ ase a þe left half. uor hy byþ a þe worse zide. to ham me ssel nime hede uerst / uor þan þet he habbe pité an *com*-

and should avoid their follies. Solomon took note of the sluggard and his doings.

passioun. Efterward uor þet me be-ulyȝt hire folye / and hire uorlyezinge / ase zayþ þe wyse salomo*n*. 'Ich wente' he zayþ 'be þe uine / and be þe ueldes of þe fole sleuuolle. and izeȝ þet al hi weren uolle of nettlen and of þornes / and of þise uorbisne ich habbe y-nome wyt / and po[r]ueyonce.' uor me kan zigge: þet zofte he him chasteþ: þet be oþren hi*m* chasteþ. Efterward / uor

Discretion is here necessary.

þan þet me loueþ more god / be huam man is q*uit* of zuyche ze*n*nes. Ac moche hit behoueþ ine þa zyde / to loki riȝtuolnesse / and discrecion. Vor hua*n*ne ich yzy

We must pity and not deride fools and sinners.

þane fol and þane zeneȝere / ich ssel habbe pité / and

mid þolyinge. and naȝt maki þerof bisemers an scornes. Ich ssel alneway hatye þe zenne: and louie þe kende. and wel me behoueþ to loky þet ich ne wille ine mine herte nenne deme. ne me anlicny to nonen. uor þaȝ he by kuead to day: ha may by guod to morȝe. and zuich is to day guod: ha may by kuead to morȝe. Efterward ich me ssel ase moche ase ich may wyþ-oute misdoinge a-yens ham paye. and *con*decendre ine dede / and ine speche / ham uor to wynne to god. and wyþ-draȝe uram zenne. Vor ase zayþ senekes / and saynt *gregorie*. 'we ne moȝe naȝt / þo þet bieþ yualle: a-rere. bote-yef we wylle hou þet hit by to ham bouȝe.'

Let us hate sin but love the sinner.

The bad man may be good to-morrow.

Try by kind actions and words to win the sinner back to God.

ÞE ZIXTE STAPE OF RIȜTUOLNESSE.

The sixth step of righteousness.

Þe zixte stape is / þe zixte eȝe: þet habbeþ þe guode men. þet is þet hi yzy briȝtliche be-hinde þe grines and þe dyeules ginnes / þet byeþ ous ase be-hinde. Vor þe vyend ous y-ziȝt / and we hi*m* ne more[1] ysy. Oure vyendes: þet byeþ þe dyeulen / þet byeþ wel stronge and wyse / and sotile and soigneus ous to gyly. Vor hy ne zuykeþ neure niȝt ne day / ac alneway bieþ ine waytinge uor ous to gily be hare crefte / an by hire ginnes / huerof hi uneþ more þanne a þosend maneres. and ase zayþ saint *gregorie*. þe dyeuel yziȝþ wel sotilliche þe stat of þe manne / and his manyere / and his *com*plexioun / and to huet vice he ys mest bouȝinde. oþer be kende / oþer be wone. and of þo half him assayleþ stranglakest. þane colrik: mid ire: and mid discord. þane sang*ui*nien: mid ioliueté / and mid luxurie. þane fleumatike: mid glotonye / and be sleaupe.[2] Þane melancolien: mid enuie / and mid zorȝe. And þeruore hi*m* ssel eurich more defendi of þo half huer ha yziȝþ þet his castel is mest fyeble / and aye þe ilke vice uiȝte / huer ha ziȝþ þet he is mest assayled. ine zuyche guod / þet he / ne spari nenne. uor

The sixth step is the sixth eye that the good have, by which they see the devil's snares.

Our enemies are the devils, that are strong, wise, subtle, and busy us to beguile.

They never cease, but are always in wait to deceive us.

The devil knows what is man's besetting sin.

Some he assails [*Note hyer wel.*] with anger and discord, others with luxury, and with envy.

[Fol. 42. a.]

Therefore man must defend the weakest part of his castle.

[1] ? *moȝe* = may.

[2] At bottom of page are the catch words *and mid sleupe*.

he is hardy / and bold. ase þe ilke þet assayleþ godes zone his lhord Iesu crist. 'Yef þou [wost'][1] / zede oure lhord to iob / 'ine hou uele wyzen he hi*m* desgyzeþ' / alsuo ase yef he zede non ne wot bote ich. Vor ase zayþ saynt denys. 'al[l]e þe angles and þe guode and þe kueade / and alle þe gostes of men byeþ ase a ssewere gostlich. þa*n*ne ase a ssewere onderua[n]gþ anhaste alle þe sseppes and þe prientes þet comeþ hi*m* be-uore: alsuo deþ þe gost of þe ma*n*ne / by hit slepinde by hit wakinde. Nou nim þa*n*ne ane mirour and zete hine to-ayens an oþren. an haste alle þe sseppes þet byeþ ine þe onen þou sselt yzy ine þe oþren.' Ine zuyche wyse me zayþ þet þe dyeuel ssweweþ to þe goste zuiche sseppi*n*ges and zuiche figures ase he wyle hua*n*ne god hit þoleþ / and þe zaule hit onderuangþ al a-ye his wyl. and oþerhuil hit is ase to þe þoȝte / oþer ase to þe ymaginacion ase a-ye mi wyl / me be-houeþ to zye*n*ne and o[n]deruo*n*ge ine þe perle of þe eȝe þe ssepþe of þe þinge þet is hi*m* be-uore. Nou is hit a wel *grat grace* of god / and a wel *grat* yefþe of þe holy gost / onderstonde wel þe speches alle / of þe dyeule / and knawe wel alle þe uisages. Vor ase zayþ saynt bernard. hit is wel sotil þing / and strang to co*n*ne / distincti be-tuene þe þoȝtes þet þe herte þengþ: and þo þet þe viend: þerinne zet. Hua*n*ne he comþ ase uelaȝe / oþer ase uriend / oþer ase chapman. and ssweweþ þe ze*n*nes / hou hi byeþ likinde. and lostuolle / liȝtliche me may hit knawe. Ac hua*n*ne he comþ ine gyse of angle / and ssweweþ þet guod: uor to draȝe to kueade. þa*n*ne is þe te*m*ptacion mest strang. And þereuore zayþ saynt Ion. þet me ne leue naȝt þe gostes / ac þet me hise prouy erþan þet me hise onderuonge. zuo doþ þo / þet makeþ hire srifteuader guod / and holy man / and wys / and wel yproued ine zuiche þinges timliche / to hua*m* hi ssweweþ ofte / and *grat* / and smal / alle þe þoȝtes þet to þe herte comeþ and guode / and

The spirits of men and angels are a spiritual mirror.

The soul receives imprints of objects be it sleeping or waking.

One mirror will reflect the forms seen on another.

Divers forms are reflected from the devil upon the soul of man,

just as one receives impressions of objects in the pearl of the eye.

It is a difficult thing to distinguish between the thoughts of the heart, and those set there by the devil.
They may easily recognize some of the devil's thoughts,
but others are more subtle and dangerous.

One must try the "ghosts" ere one receive them.

[1] This word is necessary to the sense.

kueade. Vor ase zayþ solomons. 'y-blyssed he is: þet alneway is dreduol.' and ine an oþre stede zayþ he. 'Do be red al þet þou dest / and efterward hit ne ssel þe uorþenche.'

"Blessed is he," saith Solomon, "that always is cautious."

ÞE ZEUENDE STAPE OF RIȜTUOLNESSE.

The seventh step of rightfulness.

Þe zeuende stape / is þe zeuende eȝe. þet hit behoueþ habbe þet wile habbe þise u*ir*tue. Þet is þe ilke þet an heȝ lokeþ / þet heþ god alneway to-uore hi*m*. Of þan zayþ oure lhord ine his spelle. 'Yef þine eȝe is simple and clene: al þi bodi ssel by clyer and briȝt. And yef þin eȝe is wycked and dym: al þi bodi ssel by þyestre and dim.' Þet is to zigge / yef þin onderstondinge of þine herte is clen[1] and simple / and geþ uorþ þane riȝte way ase streng al a-midde þise stapes alle / þet we habbeþ y-ne*m*ned / þe hyap of þine workes ssel by uayr and clier / and lykinde to god. And yef þe onderstondi[n]gge is wrong. oþer yef huy tuysteþ oþer wyþwent ayen ase deþ þe q*uar*teus al þe inwyt ssel by þiestre / and þe hieap of u*ir*tues. Vor wyþ-oute riȝtuolle onderstondinge: elmesse be-comþ ze*n*ne / and u*ir*tue vice. Þe onderstondinge is simple / þa*n*ne þe ma*n* deþ guode workes riȝtuolliche uor god. Hy is wrang / hua*n*ne he hise deþ uor þank of þe wordle / oþer uor ydeleblisse. Hy tuysteþ ine tuo: hua*n*ne me wylneþ of one half to god: and of oþerhalf to þe wordle. Ac hi went ayen: ase deþ þe cerceaus hua*n*ne þe man zekþ his oȝene note in al þet he deþ. Nou hest þou y-herd þe zeue stapes huerby þis trau clifþ an heȝ.

The seventh step is the seventh eye that one ought to have, and which hath God always before it.

If the eye is dim thy body will be dark.

If the understanding is clean and simple,

thy works will be fair and clean.

[Fol. 49. b.]

Without right understanding alms become sin.

The understanding is wrong when it tries to please the world instead of God.

OF ÞE BOȜES OF RIȜTUOLNESSE.

Of the boughs of rightfulness.

Þe boȝes of þise trawe: byeþ þe zeuen p*r*incipals u*ir*tues / þet ansuerieþ to þe zeue vices. ase deþ boȝsamnesse a-ye prede. Loue: a-ye enuye. Mildenesse: a-ye felhede. Prouesse: a-ye slacnesse. Largesse: a-ye scarsnesse. Chasteté: a-ye lecherie. Sobreté a-ye glo-

There are seven boughs:
1. Obedience.
2. Love.
3. Mildness.
4. Prowess.
5. Liberality.
6. Chastity.
7. Sobriety.

[1] Written *clene* in MS.

These seven virtues leadeth aright the ghost of wisdom.

tounye. þise zeue u*ir*tues lokeþ and ledeþ wel riȝte and wel zikerliche þane gost of wytte þet hise let be þe waye of riȝtuolnesse. ase zayþ salomo*n*. be huiche waye:

Discretion is the carter of virtues, and the rudder of the ship, that is, the soul.

discrecion and scele / þet is þe cartere of u*ir*tues. ase zayþ sant bernard. and þe roþer of þe ssipe of þe zaule his let and brengþ uorþ. þet hi ne guo naȝt amis ariȝthalf ne alefthalf. and þus hi p*ro*fiteþ and wexeþ and bereþ frut to þe uolle. þeruore þa*n*ne þet þe u*ir*tue of riȝtuolnesse / be discrecioun hi*m* ssweweþ ine alle þe workes of oþre u*ir*tues. and wyþoute þise / alle þe oþre u*ir*tues lyezeþ þane name of u*ir*tue: and becomeþ uices. Zigge ich wel / þet in on wyt / þise zeue u*ir*tues be-uore yzed byeþ þe boȝes of riȝtuolnesse and al þet frut of guode workes þet of ham wexeþ / belongeþ to þise trawe.

Without discretion virtue becomes vice.

These seven virtues before mentioned are the boughs of equity, and they produce the fruit of good works.

Nou onderstan[d] wel hou þe greate maister of u*ir*tues ous spekþ of þise u*ir*t[u]e / uor hi ne is naȝt ine his reule. 'Yblessed byeþ þo þet riȝtuolnesse hiealdeþ oueral / and ine alle þinges habbeþ disc*re*cion and mesure wyþ-oute misnimynge.' Vor we ne habbeþ hire onneaþe y-wonne. Vor non ne is þet ne misnimþ ine uele man*er*es. And þeruore ous *con*forteþ wel zueteliche oure zuete maiste[r] Iesu crist hua*n*ne he ne zayþ naȝt. 'y-blissed byeþ þo þet ne zeneȝeþ ne misnimeþ / ac doþ al be riȝtuolnesse / and be lingne.' Ac he zayþ wel cortaysliche uor to *con*forti þe zenuolle. 'Yblissed byeþ þo þet wepeþ / uor hy ssolle by *con*forted.' þet is to zigge: þo byeþ yblissed: þet yzyeþ and onderstondeþ and knaweþ wel hire defautes: ine alle þise zeue poyns of riȝtuolnesse þet we habbeþ hier y-nemned / and þeruore wepeþ and byeþ zorȝuol þet hi uindeþ zuo ofte onriȝt / huer hi ssolden healde and uinde riȝtuolnesse. Vor þeruore is þe wordle y-cleped þe dane of tyeares. and non ne may ine þe wordle libbe: wyþ-oute tyeares þet heþ onderuonge þe yefþe of wyt / huerof we habbeþ yspeke. þa*n*ne behoueþ ase zayþ salomon. uor huo þet mest can / and mest zyȝþ þe zorȝes and þe kueades of þe wordle: þe

"Blessed be those," said Christ, "who in all things hold to discretion."

He does not say blessed be they who sin not,

but "blessed be they who weep,"

that is, who see and know their faults,

and are sorrowful because of their sins.

The world is called the vale of tears,

because none may live without tears, that hath the gift of wit.

more heþ zorȝe to his herte / and tyeares / and wepinges. [Fol. 50. a.]
And þus beginþ þis wordle to tyeny. And þe more þet tyeneþ þis lif: þe more me wylneþ þet oþer. And þerof wexeþ oþre tyeres uor þe wylninge of þe oþre liue. Nou sselt þou þus þenche. Zix maneres of tyeres þet þe hóly man heþ ine þise wordle be þe yefþe of wytte. Þe uerste comeþ of þet me zyȝt þet me heþ god ofte ywreþed be þoȝte / be speche / and be dede. Þe oþer comþ þerof þet me yziȝþ þe greate tormens hidouse an eurelestinde of helle. Huerof ech man ssel habbe grat drede. Þe þridde wexeþ of þe kueades / þet me yziȝþ þe guode þolye. Þe uerþe comeþ of þe zennes þet þe kueade doþ. Þe vifte uor þise liue þet tyeneþ / and uor þe oþre þet deþ auerst. Þe zixte comþ of deuocioun and of grat plenté and of blisse of þe presense of Iesu crist / and of þe uelinge of þe holy gost. and þise byeþ ariȝt yblissed þet zuo wepeþ / uor hi ssolle by y-conforted ase zayþ þe writinge. Alsuo ase þe norice conforteþ þet child þet wepþ. uor hi wypeþ þe eȝen / and him kest / and hi deþ him leȝe be strengþe. alsuo ssel do oure lhord to ham þet wepeþ ine þise wordle ase ich habbe yzed. Vor he wyle zuo wypi hare eȝen / þet neuremo ne ssolle wepe / ne ne ssolle yuele kuead ne zorȝe. Ac euremo ssolle by myd god ine paise and ine leȝinge and ine blissé wyþ-oute ende.

Sorrow causes man to dislike the world,

and to desire the other life to come.

Six manner of tears the holy man sheddeth.

1. The first come because of God's anger.

2. The second come because of the torments of hell.

3. The sufferings of the good.

4. The sins of the wicked.

5. Weariness of this life, and desire of the other.

6. Devotion and bliss caused by the presence of Christ and the Holy Ghost.

As the nurse comforts and wipes the eyes of the weeping child,

so our Lord comforts the mourners.

Evermore shall they be with God, in peace, laughing, and bliss.

Of þe yefþe of strengþe.

Of the gift of strength.

Nou we habbeþ yspeke of yefþes and of uirtues / þet gouerneþ þo þet ine þe wordle libbeþ mid þe loȝeste of þri states / huerof we habbeþ beuore y-speke. Nou ssolle we mid þe helpe of þe holy gost speke of þe yefþes and of þe uirtues þet more propreliche belongeþ to ham þet þe wordle onworþeþ / and to þe heȝe helle of perfeccion wylneþ. Of þan zayþ propreliche Iob. þet lyf of man ope þe erþe: is ase kny[ȝ]thod. Vor mannes lyf ine þe erþe: is ase borgeysye. Nou yziȝ

We have spoken already of the virtues which govern those in the world.

Now we shall speak of those virtues which belong to them that despise the world.

Life of man on earth is as knighthood or as citizenship.

Much has the one of new and diverse thoughts,

ane yongne boryeis and ane newene kniȝt. Mochel habbeþ þos of uele þoȝtes newe diuerses and wyluolle.

and strives to be rich and esteemed.

þe borgeys wylneþ to chapfari / an to wynne and to gaderi. and þe ende of his wylle is al þerto: þet ha by riche ine guodes. and ine his toune y-worþssiped.

The knight desires to act courteously and liberally,

þe knyȝt newe / geþ al anoþerne way. Vor he wilneþ corteysyes to done / an largeliche yeue / and kny[ȝ]thod to lyerny and guo to armes. kueades to þolye / ssewy prouesses. porchaci los / and ine heȝe stat cliue.

and to purchase fame and high station.

þise tuo states we zyeþ aperteliche ine tuo man*e*res of uolke. huerof þe on is / þet wel ham wylleþ uram greate ze*n*ne loki / do penonce. yeue elmesse. hyealde godes hestes / and of holy cherche and wel ham hit were ynoȝ / yef hi miȝte ate ende be[1] zuo moche by y-borȝe.

Some men keep from great sins, do penance, &c., and it sufficeth them if they may be saved at last.

þise byeþ ine guod stat / and wel ha*m* moȝe soui. þe oþre byeþ to huam þet þe wordle anoyþ uor þe p*e*rils and þe ze*n*nes and de[2] pinen / huerof hi is al uol. zuo þet non ne may habbe pays of herte / ne stedeuest inwyt.

Others are disgusted with worldly perils, sins, and pains, and have no peace of mind.

[Fol. 50. b.]

Hi yzeþ of oþer half þet þer ne is no tresor þet moȝe[3] by worþ to godes loue. no zuyetnesse zuo g*rat*: ase pays of herte. no blisse of þe wordle þet by worþ / to þe blisse of klene inwyt. zuo ha*m* þingþ and wel hit is zoþ / þet huo þet þise þri þinges may winne: he ssolde by more þa*n*ne emp*e*rour. ac þet is zuo g*rat* þing þet ueawe þer byeþ zuiche / þet dorre þise niminge maki. ac hua*n*ne god yefþ to þe ma*n*ne þise g*r*ace. and þe ilke yefþe þet me clepeþ þe gost of strengþe. he hym yefþ ane newe herte / ane noble herte / and hardi. Noble: uor to onworþi al þet þe wordle mai behote / and yeue. Hardyesse uor to þolie alle þe kueadnesse þet þe wordle may þreapni. And of þise hardiesse spekþ oure uader hua*n*ne he zede. þet 'yblysseþ byeþ þo þet habbeþ honger and þorst / of riȝtuolnesse.' Salomon zayþ. þet 'he is riȝtuol / þet onworþeþ his harm / uor his uryend' / þet is uor god / þet is riȝt urend. And saint bernard zayþ. 'he ne is naȝt riȝtuol / þet ne yziȝþ naȝt ine his

They see no treasure to be compared to God's love, and had they God's love, peace of heart, and joy of soul, they would think themselves more than emperors.

When God gives man the gift of strength,

He gives him a new, noble, and hardy heart,

that enables him to endure all the world's threatenings.

He only is wise who despises harm for his friend, i. e. God.

[1] *bo* MS. [2] So in MS. [3] *more?*

herte: and uelþ / and onderstant / þet he is yeldere. and a-yens god of treuþe / toppe alle þing.' þe ilke þet zoþliche wylneþ mid al his herte to yelde þise dette to gode / þe ilke is of þan / huerof oure lhord spekþ huanne he zede. þet þe ilke byeþ yblissed / þet habbeþ honger / and þorst: uor riȝtuolnesse. he ne zayþ naȝt / 'y-blissed hi byeþ þo þet habbeþ / oþer þet doþ riȝtuolnesse: ac þo þet habbeþ honger and þorst.' Vor þis riȝtuolnesse ne may by yhyealde / ne þis dette ne may by uolliche y-yolde / ine þise wordle. Ac ine þise wordle hi is y-wylned / and ine þe oþre / y-payd. þeruore ne zayþ naȝt oure guode lhord and mayster. 'þo byeþ yblissed þet þise riȝtuolnesse ssolle do / and þet þise dette ssolle yelde.' Ac he zayþ wel cortayslaker / ase he þet wot oure pouerté. 'Yblisseþ[1] byeþ þe ilke þet of þise riȝtuolnesse / habbeþ honger / and þorst.' Vor he ne akseþ naȝt þet we hi*m* yelde hyer his dette / ac hit is hi*m* ynoȝ / yef we habbeþ guod wyl to yelde. þis wylninge huanne hi is zoþ in herte / behoueþ þet he hit ssewy be dede. Vor ase zayþ salomon. 'non ne may þet uer ine his bosme hede / þet his robe ne berne.' þis ssewynge ne may bi wyþ-oute u*ir*tue / and wyþ-oute prouesse. Vor be wytnesse / ne by playtinge: me ne proueþ naȝt þet he by guod knyȝt / ac be moche dede of armes / and be moche þoliynge / and to y-leste. And þet is þe uerþe u*ir*tue / þet þe holy gòst yefþ to þe manne uor to strepe of al: in al. þe uerþe vice. þet is þe zenne of sleawþe and of onlosthede. þis u*ir*tue is of zuo greate digneté / þet amang alle þe oþre u*ir*tues / þis one berþ *pro*preliche be hi*m*-zelue þane name of / u*ir*tue. Vor u*ir*tue / and prouesse is al on. þise u*ir*tue / god yefþ to his sergons / huanne he his wile maki kniȝtes / ase he dede to his apostles at lokes. of huam we redeþ / þet hi weren zuo dreduol / þet hi ne[2] dorste guo out of hare house / alhuet hi weren mid

Man is a debtor to God.

Blessed are those that hunger and thirst after righteousness.

This rightfulness may not be fully obtained in this world.

It is desired here and got in the other world.

Christ does not say they are blessed who have this righteousness,

but those are blessed who desire it in their hearts.

This desire exhibits itself in virtue and in prowess.

The good knight proveth himself such by his deeds of arms.

Prowess strips man of sloth and idleness.

God bestows it on His servants, as He did at Pentecost to His apostles,

who nevertheless were timid and cautious.

[1] So in MS. [2] *no* in MS.

þise u*ir*tuȝ yarmed. Ac more hi yeden ledinde blisse / [Fol. 51. a.] hua*nn*e me dede ha*m* ssame and hardnesse.

The division of virtue (prowess). The old philosophers divided this virtue into six parts.

ÞE TO-DELINGE OF U*IR*TUES.

Þe filozofes þet of þise u*ir*tues droȝen / hi to-delden þise u*ir*tues ine zix deles. þet byeþ ase zix stapes / huerby þise u*ir*tues cliueþ / and profiteþ. Ac oure master þet made þe filozofes / and filozofie. þet is Iesu crist: he zet / þane zeuende poynt. Þe uerste poynt of prowesse / hi clepieþ / magnanimité. Þe oþer: fiaunce. Þe þridde: zikernesse. Þe uerþe: þolyinge. Þe uifte: stedeuestnesse. Þe zixt: magnificence. Þe zeuende þet oure mayster zette: hatte honger and þorst of riȝtuolnesse. þise u*ir*tues me ne may naȝt p*ro*preliche ne*m*ni ase onderstondi*n*ge hise to-diȝt / ine latin. Magnanimité is heȝnesse. g*rat*nesse. and noblesse of wylhede / huerby þe man is hardi ase lyon / and of greate niminge. þis u*ir*tue heþ tuo delles.[1] greate þinges onworþi. and wel g*rat*er to nime an hand / and to chiese. Of þe uerste dele: zayþ zaynt austin. Prowesse is / hua*nn*e corage onworþeþ / al þet ne is naȝt in his pouer. Þet is al þet he may lyese / wylle hi*m* nolle him. And seneke zayþ. 'amang wordleliche þinges / no þing ne is g*rat* / bote herte / þet greate þinges onworþeþ.' Of þe oþre dele zayþ þe filozofe. Þet 'magnanimité / is renable niminge of heȝe þynge / and dreduol.' Huo þet þise u*ir*tue heþ: he yziȝþ þe wordle uram uer. ase zayþ ysaye. þe profete. And þus hi*m* þingþ al þe wor[d]le lite / ase a sterre hit þincþ to ous. Þa*nn*e al þe wordle / and alle þe bisyhedes / and þe greate niedes of þe wordle hi*m* þingþ ase naȝt. and þeruore hise ne prayzeþ naȝt / bote ase þe web of þe spiþre. Þa*nn*e salomon hua*nn*e he hedde al þe wordle y-went. and of alle þinges / and of foles / and of wyse yst*ri*ued. he zayde his dom ine zuiche man*er*e. 'ydelnesse. ydelnesse. ydelnesse. and al þet ich izi: is ydelnesse.' þet is to zigge / þe wordle is ydelnesse. and zuo hi is al uol of ydelnesse. And þe man

Our Lord added a seventh point.

1. Magnanimity.
2. Affiance.
3. Security.
4. Patience.
5. Stedfastness.
6. Magnificence.
7. Hunger and thirst of righteousness.

Magnanimity is highness, greatness, nobleness of will, and of great aspirations.

[1 *deles!*]

The first division of it is prowess—a noble contempt of difficulties.

The second is rational enterprise of difficult things.

He who has this virtue thinks but little of the cares of the world,

counting them no more than a spider's web.

Solomon truly said, "All is vanity."

The world is vanity, and full of vanity.

him-zelf uor huam þe wordle is y-mad: zuo is al ydelnesse. uor ine him is alle manere ydelnesse / ase zaiþ þe sauter. ydelnesse / be steruinge. Vor his lyf uliȝþ ase ssed. ydelnesse / be bysihede. Vor þise bysyhedes byeþ ase meteles. Ydelnesse / be kueadnesse. Vor zenne him makeþ more naȝt / þanne þing þet is ine þe worddle. Nou is þanne þe uerste del of þise uirtue. þet him deþ þe wordle onworþi / ase habbeþ ydo ine ariere and þe filozofe payen. and þe holy cristene man. þe oþer del is zuo / þet hi makeþ þane way of perfeccion to nimene. and þet lyf þet zuo moche sseweþ ssarp / an dreduol to chiese. þet is þe way þet let in-to þe helle of god. þet is ine þe stat of perfeccion. þet is þe way of priué red / of oure lhorde / þet he ssewede to his apostles ine þe helle / huerof þis bok spekþ. þerne way chy[e]zeþ þo. to huam ne is naȝt ynoȝ to loki / þe hestes of god / huerto hi byeþ y-hyealde. and wylleþ uoluelle his redes / huer hi ne byeþ naȝt be dette y-hyealde / ase byeþ þo / þet leteþ al þet hi habbeþ: uor god. and y[e]ueþ ham to sterue / uor þe loue of him: þet starf uor ham. oþer ine þe londe be-yende þe ze / oþer ine anoþre stede. And ase doþ þo / þet uorleteþ / and al onworþeþ uor god. and guodes. and uryendes. and ham-zelue. and makeþ ham-zelue þrelles of oþren þet weren vry. and makeþ ham-zelue poure: þet weren riche: oþer myȝten by. hy doþ ham to þolye grat ssarpnesse / þet hedden ine þe wordle: greate lostes. ase byeþ manie / þet byeþ ine religion. and of herte / and of bodie. Vor litel is worþ to by ine religion / oþer ine ssarpnesse of penonce / yef þe herte ne is naȝt þerto. Vor þe cloþinge / ne makeþ naȝt þane monek. ne þe armes þane knyȝt: ac þe guode herte / and þe dedes of prouesse.

This life flies as a shadow.
Its cares are as dreams.

The first step then of this virtue is to despise the world.

The second is to undertake the way of perfection, that leadeth to the hill of God.

This way choose those who not only keep God's behests,

but forsake all they have for His sake,

[Fol. 51. b.]

both goods and friends and themselves.

They become the slaves of others, and endure poverty.
They put themselves to great hardships,

as many do who have entered a religious order.

Arms do not make the knight, but the good heart and the deeds of prowess.

þe oþer stape of prouesse.

The second step of prowess.

þe oþer stape of þise uirtue is: beleaue. Vor huo þet heþ þane guode way ynome / hit be-houeþ þet he

The second step is to believe.
Belief enables

man to pursue the good path,

him hyealde vestliche ine his wylle / and þet he habbe guode beleaue ine god / þet he him uoluelle þet he heþ agonne. þise u*ir*tue hi clepieþ / beleaue. hi is wel nyeduol a-ye þe asaylinges of þe wordle / of þe ulesse. and of þe dyeule. þet stranglaker asayleþ þane man ate a-gynni*n*ge. þet uless hi*m* zayþ. ych ne may þolye þis lyf / ne mine ealde wones lete. þe wordle zekþ efter / uor þan to wyþdraȝe / ase me zekþ ane þyef hua*n*ne he is ascaped of þe p*ri*sone. þe dyeuel hi*m* zayþ. 'wrechche huet wyltou do / hueruore þe yelst þe zuo. Vor þou miȝtest þe oþerlaker wel wytye.' þise hyeþ þe uerste asaylynges / þet godes newe knyȝt þoleþ: þet þengþ to wynne þe regne of heuene. Ac hua*n*ne he him yefþ to god be guode an stedeueste be-leaue / he ne heþ none hede. Vor he is þe treweste urend / þet may / and can / and wyle / his oȝene loki. and huam þet god wile helpe: no þing hi*m* ne may derie.

and to withstand the assailings of the devil, world, and the flesh.

The flesh says, I cannot forsake my old habits. The world pursues him like an escaped thief. The devil says, "Wretch, what wilt thou do?"

God's new knight undergoes these assaults.

By stedfast belief he fears not,

for whom God will help none may harm.

þE þRIDDE STAPE OF PROUESS[E].

The third step of prowess.

The third step of prowess is security (or confidence), whereby one dreadeth not the perils before one's eyes.

þe þridde stape of prouesse: is zikernesse. zykernesse ase zayþ þe filozofe is a u*ir*tue / huerby me ne dret naȝt þe kuedes / ne þe perils / þet bieþ beuore hare eȝen. And þet is þe þridde guod / þet þe yefþe of strengþe deþ. Vor þe holy gost / hua*n*ne he heþ y-armed his knyȝt of his u*ir*tue: uerst he hi*m* yefþ noble herte / greate þinges to nimene. Efterward he hi*m* yefþ ane greate hete / and a g*ra*t wyl to uolȝy / and g*ra*t hope uor to uoluelle. Efterward he makeþ hi*m* ziker ase lyoun. zuo þet he ne heþ drede / ne of perils / ne of pinen / ne of dyaþe / ne of torment. ac he his wilneþ / ase deþ þe newe knyȝt þe tornemen*s*. an suo dede þe martires ase hit þingþ ine hare liue. huer-of we redeþ of zaynte agase / þet mid g*re*ate blisse hi yede to torment alsuo ase hi yede to feste / oþer to a bredale.

The Holy Ghost causes man by this gift to undertake great things.

He makes him confident as a lion.

As the new knight desires tournament, so does he desire peril and death. St Agace went to torment as joyfully as if to a wedding.

þE UERþE STAPE OF PROUESSE.

The fourth step of prowess.

Ase þe holy gost makeþ his knyȝt ziker uor to abide þe tormens and þe zorȝes þet byeþ to comene. Alsuo he hi*m* makeþ strang and þolyinde. uor to þolye hua*n*ne hi comeþ. and þet is þe uerþe stape þet hi clepieþ / pacience. be þise u*ir*tue / þe guode ouercomþ alle his uyendes. þane dyeuel. þe wordle. and þet uless. and al þet hi moȝe zigge and do. Vor þet is þe sseld of gold / to hi*m* þet uor godes loue þoleþ / þet hi*m* wriȝþ of eche half / ase zayþ þe sauter. zuo þet no strok / ne may hi*m* breke þe herte. þise u*ir*tue non ne heþ: þet ne heþ bi uonded. Vo[r] t*ri*bulacion: makeþ pacience. Ase zayþ zaynte paul. ase þet uer: makeþ þe teȝele / hard. Wyþ-oute þise u*ir*tue non ne is y-proued. ne þet gold ne may by wyþ-oute uer y-clensed. wyþ-oute pacience: non ne heþ uictorie. Vor huo þet lyest pacience: he is ouercome. wyþ-oute pacience: non ne comþ to p*er*feccion. þerof we yzeþ uorbisne / ate leste ine alle þe mestyeres þet me deþ mid hand. Moche þoleþ þe coupe of gold of strokes of yzen / erþan hi by yzet ope þet bord of þe kinge. and þe chalis er ha by yblissed / and y-zet ope þane weued. Moche þoleþ þe tonne of greate strokes / er me do þrin þet guode wyn. Mochel is defouled mid þe uet of uolleres þe robe of scarlet / erþan þet þe kuen his do an. And ase uele miȝt þou to þan vinde uorbisnes: ase þer byeþ workmen at paris of alle mestyeres. Be þise u*ir*tue is strang þe man / ase þet ysen þet alle metals a-dauntеþ. Of *grat* p*ris* ase þet gold / þet þe more hit is ine uere: þe more hit is clene / and clyer / and tretable. ase þe salamandre þet leueþ ine þe uere. and ase þe viss þet ine þe trauailinde wetere: hi*m* baþeþ and norisseþ.

The Holy Ghost makes his knight strong and patient,

so that he may overcome all his enemies.

[Fol. 52. a.]

Patience must be acquired by trial, for the fire hardens the tile,

and gold is purified by it.

Patience is necessary to perfection.

The cup of gold bears strokes of iron ere it is set on the king's board.

The scarlet robe is oft defiled by the feet of the fullers ere the queen puts it on.

By this virtue is man strengthened,

as the salamander in the fire, or the fish in the water.

þE VIFTE STAPE OF PROUESSE.

The fifth step of prowess.

þe vifte stape of þise u*ir*tu is ycleped constance.

The fifth step is called constancy,

þet is a u*ir*tue þet makeþ þe herte strang and stedeuest ine god ase a tour yzet ope ane stronge roche / and ase a traw yroted ine guod land / þet hit ne ssake uor ne*n*ne wynd / þet may come ne blawe / þet is ine no cas þet moȝe come / ne guode ne kueade. wyþ-oute. þise u*ir*tue / no*n* ne comþ to ui[c]torie. uor hua*n*ne godes knyȝt heþ ido zome prowesse: þa*n*ne hi*m* asayleþ þe dyeuel be ydele blisse. and þa*n*ne is þe batayle ine þe herte þe stranger uor hi*m*-zelue to ouercome / þet he ne ualle be ydele blisse: þa*n*ne alle þe uerste uondinge / ne wes. Huerof dauid zayþ ine þe sautere / þet þe dyeuel ouerþrauþ þe wel stronge of lefthalf be aduersité / and þe wel stronge a riȝthalf: be ydele blisse. þise u*ir*tue preyseþ moche seneke þet zayþ. þet þer ne is u*ir*tue bote þe ilke þet geþ uorþ proudliche be-tuene þe one auent*ur*e and þe oþre / þet is be-tuene þe guode and þe kueade. and g*ra*t onworþnesse of on an of oþer.

by which man is established as a tower,

and by which he secures victory,

and overcomes vain-glory.

The devil overthrows man by adversity or by idle bliss.

Virtue consists in following a mean between good and evil.

ÞE ZIXTE STAPE OF PROUESSE.

The sixth step of prowess.

The sixth step of prowess is magnificence.

þe zixte stape of prouesse / hi clepieþ / magnificence. þise u*ir*tue hi desc*ri*ueþ þous. Magnificence is hi ziggeþ of heȝe nyede y-blissede bleuinge. þise u*ir*tue oure greate filosofe Iesu crist clepeþ / perseuerance. be huam þe guode godes kny[ȝ]t þoleþ þe kuedes / and ylest al to þe ende ine þo heȝe waye of p*er*feccion þet he heþ ynome. Of þise u*ir*tue zayþ zaynte paul. þet alle þe u*ir*tues yerneþ: ac þis wynþ þet zuord. alle hy viȝteþ: ac þis heþ þe uictorie and þe coroune. Alle wercheþ: ac þis berþ away þane ssepe aneuen. Vor ase zayþ oure lhord. huo þet blefþ al to þe ende: he ssel by borȝe / and non oþer. More uorþ ne couþen þe filosofes lede þe u*ir*tue of prowesse. Ac þe deciplis of oure mayst*er* Iesu c*ri*st / guoþ ynoȝ more uorþ. Vor ase zayþ salomon. hua*n*ne hi habbeþ al asu*m*med / þa*n*ne uerst ha*m* þingþ / þet hit is al to aginne. þe u*ir*tue and þe

This virtue Christ calls perseverance,

by which the good knight endures to the end.

All other virtues fight, but this wins.

[Fol. 52. b.]

He who perseveres to the end shall be saved.

The virtue of the

prouesse of þe filozofes wes al uor þe uices to ouercome / and to zeche þe u*ir*tues. Ac þe prouesse of halȝen uor to ouercome þe uices and þe u*ir*tues to zeche. and þerto p*r*incipalliche uor to healde riȝ[t]uolnesse / an treuþe auoreye Iesu c*r*ist. He ne is naȝt riȝtuol / þet ne yelt þet ha ssel: be his miȝte. And uor zoþe mochel is riȝtuol þing / and sceluol / þet ich yeue mi lif / and mi dyeaþ / uor hi*m* þet his lif and his dyeaþ / yaf uor ous. And asemoche ase he is worþ betere þa*n*ne ich: zuo moche ich am yeldinde be riȝte riȝtuolnesse. ase zayþ saynt anselm. þise riȝtuolnesse 'ich may wylny / ac ich / ne no*n* oþer / ne moȝe hier hit yelde / ne uolliche hit paye' / ase we habbeþ be-uore y-zed. And þeruore is þe zeuende stape of þise u*ir*tue / þe ilke þet oure mayster Iesu crist deþ þerto / huerto þe filozofes ne miȝte come / þo he zede. 'yblessed byeþ þo: þet habbeþ honger and þorst of riȝtuolnesse.' þa*n*ne byeþ þo ariȝt y-blissed / þet þe zix stapes of prowesse byeþ ycliue / and habbeþ honger / and þorst / and grat wyl þe zeuende stape / be hare myȝte cliue.

old philosophers was to overcome vice, but the prowess of the saints enabled them to hold righteousness and truth.

We owe our lives to Christ who died for us,

and his life was more precious than ours.

We may desire to pay our debts, but are unable to do so.

Blessed are they who hunger and thirst after righteousness, and who have climbed the six steps of prowess.

þE BOȜES OF PROWESSE.

The boughs of prowess.

Ine þise trawe ase ine þe oþren / we vindeþ zeue boȝes. Vor ine zeue man*er*es of viȝt: þer comeþ zeue maneres ouercomeinges. and be þise zeue ouercominges: hi wynneþ zeue man*er*es of corounes. þet byeþ zeue medes. huerof saynt Ion spekþ ine þe apocalipse. Vor ase zayþ saynt bernard. 'Mochel is he fol / and ouerweninde / þet wyþ-oute ouercominge abit to habbe þe coroune. and huo wyþ-oute viȝt: wenþ habbe þe maystrie.' huerof zaynte paul zayþ. þet neure to coroune ne ssel come: þet trieweliche ne viȝt. treweliche / þet is to zigge: be þe laȝe of þe uelde of þe y-prouede / þet wes y-woned to bye*n*ne þe ealde man*er*e at rome. þet þe ilke þet to þe uelde him dede / uor to habbe los: ouercom alle þo þet þe mayst*er* of þe uelde /

In this tree are seven boughs, for in seven battles there are as many victories, which gain seven crowns.

He is a fool who thinks to have the crown without the victory.

The custom in former times at Rome was this:—

He who desired fame in the field, had to overcome

all whom the master of the field sent against him.

This master is Christ, and he knows the might of each,

and suffers us not to be tried above our strength.

They that overcome shall have seven kinds of rewards.

dede come ayen hi*m*. þe mayst*er* of þe uelde / is Iesu c*r*ist / þet asayþ his newe knyȝtes ase hit is ywrite ine þe boc of ki*n*ges. þes mayst*er* is wel t*re*we ase zayþ zaynte paul. and kan uol wel þe miȝte of echen / he ne þoleþ þet no vyend ous uondy ouer oure miȝte. ne no*n* adu*er*sari ous asayli / þet we ne moȝe ouercome: yef we willeþ mid his helpe. þet ine þe viȝt ous wext oure strengþe / ase zayþ zaynte pauel. Saynt Ion ase we habbeþ yzed / toparteþ zeue ouercomei[n]gges. and zeue corounes. þet is to zigge: zeue maneres of medes / þet god be-hat to þan / þet ouercomeþ.

The first fight. [Fol. 53. a.]

The first fight of the Christian is against deadly sin.

The bold heart finds it an easy task to gain the victory.

He that falleth in this fight hath more need of strength than he that is standing.

As the fish goes into the net willingly, so man goes into sin,

but he may not go out of himself.

The arms of penance enable man to overcome in this fight.

Three points to be observed in true penance. 1. Repentance of heart.

þe uerste viȝt.

þe uerste uiȝt þet þe cristene habbeþ: is a-ye dyeadlich zenne. ine þis viȝt neure ne is ouercome: þet nele to se*n*ne *con*senti. he ouercomþ þane viȝt / þet is wel liȝt to ouercome to þe bolde herte. and lang and riotouse to þe sleauuolle / and to þe onlosti / þet byeþ slacke to godes seruice. þet ne byeþ ne wel chald be poer. ne wel hot: ine þe loue of god / ase zayþ zaint Ion. þe ilke þet ualþ an is ouercome ine þise viȝtinge: heþ more strenger to done hi*m*-zelue to do arere / and hi*m*-zelue to werie. þa*n*ne þe ilke þet is stondinde. uor he ne heþ none miȝte hi*m*-zelue to arere: bote god hi*m* hyalde þe hand be his g*ra*ce. Vor ase viss geþ in / be hi*m*-zelue and be his wille in-to þe nette: alsuo þe man geþ in / be hi*m*-zelue and be his wylle in-to ze*n*ne. Ac out ne may he naȝt guo: wyþ-oute oure lhordes helpe / þet hi*m* yefþ hua*n*ne he wyle / and þe armes of penonce / huerby he may ouercome his y-uo. þet is þe armure þet þe apostel zainte paul het to nime ine þise viȝti*n*ge / uor man on-armed: ne is naȝt worþ ine viȝt. Nou sselt þou conne þet to þan þet þe man by wel y-armed uor to ouercome p*ar*fitliche ze*n*ne. hit behoueþ þet he habbe þri þing þet byeþ ine zoþe penonce. þe uerste þing is: uorþenchinge of herte. þe oþer:

ssrifte of mouþe. þe þridde: is ynoȝ amendement be dede. Of þise þri þinges is y-hol: þe hauberk of penonce. Yef þe on of þise þri þinges fayleþ: þe armure is al uals / and he þet hit berþ: ouercome. Vorþenchinge: acseþ grat zorȝe and greate zykinges of herte / uor þet he heþ y-wreþed his sseppere. And þe more þet me hi*m* heþ y-wreþed: þe more gratter ssel by þe zorȝe.

2. Shrift of mouth.
3. Amendment in deeds.
If one of these three things fail the armour is false.
Repentance demandeth great sorrow and deep sighings of heart.

Of þe uorþenchinge of kyng dauiþ.

Of the repentance of king David.

þous uorþuȝte þe kyng dauiþ ase he zayþ ine þe sauter. 'Ich zuynke and trauayli ine mine zykinges. and wille wesse eche niȝt mi bed and mine couche mid mine teares.' þe ilke þet god heþ y-wreþed be dyadliche *zenne*: he ssel zorȝy mid dyepe herte / zuo þet þe herte melte al in-to tyeares / and in-to greate zorȝes. and mid greate zikinges me ssel grede to god *merci* / ase his þyef / ase his manslaȝþe / ase his bezuykere: þet heþ ofserued þet gibet of helle. þe zeneȝere is godes þief. uor þe guodes of his lhorde þet ne byeþ him bote ylend uor to wynne. þet byeþ þe guodes of kende / and of *grace* / and of hap. huerof hi*m* behoueþ / rekeninge / and scele yelde wel straytliche. He hise heþ folliche y-spe*n*ded ine euele wones / and al ylayd to an hazard. Efterward he is moyrdrer of þe kinges doȝter. þet is of his oȝene zaule þet wes godes doȝter be *grace*. þet he heþ yslaȝe be dyadlich *zenne*. Efterward he is godes bezuykere. uor þe castel of his herte / and of his bodye / þet god hi*m* heþ ytake to loki: he heþ yolde to his yuo dyadlich / þet is þe dyeuel. Wel þa*n*ne he ssel *grat* zorȝe habbe þet is in zuich poynt. and ofte mid his teares his bed wesse. þet is his inwyt. huerof þe uenimouse eddre of helle *sest gens*. zueche tyeares driueþ þane dyeuel uram þe herte: ase þet hote weter cacheþ þane hond out of þe kechene. Efter þe uorþenchinge ssel come þe ssrifte þet is þe guode chomberier þet clenzeþ þet hous and kest out al þe uelþe

David says in the Psalter, I will wash my bed with my tears.

The sinner (in deadly sins) shall so sorrow that his heart shall melt into tears,

and cry mercy to God as a thief and a murderer.

The sinner is a thief,

because he hath foolishly and evilly spent the gifts and graces of God.

He is a murderer of the king's daughter, that is, of his own soul.

He is a traitor to God, for he hath sold his soul to the devil.

Wherefore the sinner should wash his bed, that is, his soul.

After repentance shall come shrift, the good cham-

berer that cleanseth the house.

mid þe besme of þe tonge. huerof spekþ dauid ine þe sautere. *& meditatus sum cum co[r]de meo & excercebar & scopebam spiritum meum.*

Of Shrift.

Of þe ssrifte.

There are six conditions of shrift.

Nou onderstand wel hier hou me ssel by yssriue / þerto þet þe ssrifte by worþ to þe helþe of zaule. þerto behoueþ zix *con*dicions. þe uerste is þet hi bi ymad wyslyche. þis wyt is ine tuo þing. þe uerste: þet me nime hede to huam he ssel hi*m* ssriue. Efterwar[d] huerof. Saynt austin zayþ. uor þet me deþ uor te bevly þane dyaþ of þe bodie: me ssel do uor to askapie þane dyaþ of þe zaule. þe zike uor to be-uly þane dyaþ / and uor to habbe helþe / zekþ bleþeliche þane beste fisician and þane wyziste þet he may habbe. Alzuo zayþ saynt aug*ust*in / þet huo þet wille wysliche hi*m* be rede / and grace auoreye god uynde: he ssel zeche zuych ane *con*fessour: þet conne bynde / and onbynde. þet is þet he conne wel y-knawe zenne / an þane zeneȝere wel rede. And þet he habbe power hi*m* to asoyli / and hi*m* penonce to anioynj be þe zenne. *Qui wlt* con*fiteri peccata sua ut* in*ueniat gra*ciam: *querat sacerdote*m *qui sciat ligare & solu*ere / *&c.*

1. That it be made wisely, (a) to take heed to whom one makes shrift,

and to seek a good confessor,

one who hath power to absolve and enjoin penance.

(b) Who that will wisely shrive him must think of his sins before he comes to confess them.

Efterþan huo þet hi*m* wisliche wyle ssriue / he ssel mid wylle þenche ane his ze*n*nes auore þet he come to ssrifte / and al his herte zeche / and his inwyt / hou he heþ god / and his yblyssede moder / and his halȝen ywreþed. and mid g*r*eate drede al his lyf beþenche / ase dede þe guode king ezechie / þet zayde þus. 'Ich wylle beþenche alle mine yeres / ine biternesse of mine zaule.' þe zeneȝere ssel guo in-to his house / þet is in-to his herte. naȝt pasindeliche ase þe iogelour þet ne bleþ naȝt bleþeliche in his house. uor he ne heþ no worse hous þa*n*ne his oȝen. Ac þer he ssel bleue / and ysy alle his defautes huerof he ssel yelde rekeninge / and skele to god / an to his preste. þet is to his ssrifteuader. An ssel þenche of hi*m*-zelue ase þe ilke þet heþ day uor to

The sinner shall go into house, that is, his heart,

and there he shall remain and see all his defects,

and shall think of

rekeny of his onderuongi*n*ge and of his spe*n*dinges beuore his lhorde. þa*n*ne he ssel hi*m* diligentliche þenche beuore / and izy þet writ: of his inwyt. þet he ne faly ine his rekeninge. Vor yef he faileþ at his rekeninge: god nele naȝt faly at his. Hua*n*ne me heþ diligentliche y-þoȝt of his ze*n*nes / and yzoȝe hou / and ine hou uele mane*r*es he heþ god y-wreþed. and hou uelezyþe. and hou kueadliche he heþ yzeneȝed. and hou lo*n*ge ybleft ine þe ze*n*ne. þanne ssel he hi*m* of al hasteliche ssriue.

the account to be rendered to God.

When he hath seen in how many ways he hath wrathed God, and how wickedly and long he hath sinned, then shall he hastily shrive him of all.

And þis is þe oþer *con*dicion þet ssel by ine ssrifte. þe kyng dauid aros at midniȝt hi*m* uor to ssriue ase he zayþ ine þe sautere. Onneaþe abod he ane monþe / ne alhuet half a yer. And þe wyse ine oþre stede ine þe writinge zayþ þus. 'Ne abyd naȝt þe to wende to god / ne zech naȝt to lenge / ne beuly. and naȝt ne uerste uram daye to daye / uor þe abidinge is wel pe*r*ilous uor manye skeles.' *Non tardes* conuer*ti ad* do*m*inu*m neque* di*f*feras de die in diem. *Subito. n*[*am*]. *ueniet ira illi*us / *& in* te*m*pore *ui*ndicte perdet te. Verst uor þe *con*dicion of ze*n*ne. uor zenne is a uer berninde þet ne may naȝt by y-kuegt bote be tyares of ssrifte. And mochel ssolde he by fol þet zeȝe his hous berne: þet nolde an haste yerne to þe wetere. Efterward ze*n*ne is wel *grat* ziknesse: and þe ssrifte is þe medecine. And uorzoþe he praizeþ lite his helþe / þet hi*m*-zelue yziȝþ zik al to þe dyaþe / and naȝt ne wilneþ zone to by hol. Eft*er*ward þe dyaþ þet is yredy / and oueral aspiþ þane zeneȝere / hi*m* ssel sterie zone hi*m* to ssrive. uor he not ne þane time / ne þane day / ne þe oure: hua*n*ne þe dyeaþ ssel come. þet ofte ondernimþ þane zeneȝere huer he ne nimþ none hede. And uorzoþe huo þet wyste huet day he ssolde sterue: he hine wolde ag*r*ayþi ase zone ase he miȝte. Eft*er*ward yef þe zeneȝere y-ziȝþ wel þet pe*r*il huer hit is: uor he is ine þe pr*i*sone of ze*n*ne / ine þe þrote of þe lyone of helle /

2. Do not delay shrift.

Delay is very perilous for many reasons,

[Fol. 54. a.]

(*a*) Sin is a burning fire, and can only be quenched by tears of shrift.

(*b*) Sin is a great sickness, and shrift is the medicine.

(*c*) Death may overtake the sinner before he has shriven himself.

(*d*) The sinner is in great peril in the prison of sin, in the throat of the lion of hell.

and of þe dragoune þet hi*m* wyle uorzuelȝe / he wolde grede to god be ssrifte aze zone aze he miȝte. Eft*er*ward yef he yzeȝe þe greate guodes þet he het[1] uorlore be his ze*n*ne / þe guodes eurelestinde / and þe guodes gostliche / his time / and hi*m*-zelue / þet al may habbe ayen be ssrifte: mochel ssolde he by fol bote yef he hi*m* hastede te habbe hit ayen. Eft*er*ward þe me*r*ci of god þet hi*m* abyt / and ssoſþ at his dore / aze zayþ þe apocalipse: ha ssel hi*m* hasti to ssriue. Vor azemoche aze god abyt more þane zeneȝere: þe more he hi*m* smit þe more ſellaker: hua*n*ne he hi*m* yziȝþ onlosti and sleauuol. Ase þe ssyetere / þe more þet he draȝt his boȝe: þe harder he smit. And uorzoþe. he heþ his oȝene boȝe y-bent and adraȝe / ase zayþ þe sautyer / uor to slaȝe þane zeneȝere / bote yef he hi*m* ne wytye. Eft*er*ward þe ilke þet late ham ssriueþ / uoryet ofte his ze*n*nes / zuo þet onnyeaþe hit beualþ þet he by wel y-ssriue. uor he uoryet manye ze*n*nes / huerof he neure hi*m* ssel be-þenche. and zuo hi*m* ne ssel neure uorþenche / ne neure by ssriue. and þet is to hi*m* wel grat peril. Eft*er*ward hua*n*ne he is beuore his ssrifteuader / he ssel hi*m* ssriue openliche. þet is to zigge þet he ssel zigge his ze*n*nes clyerliche and nakedliche / zuo þet þe ssriuere izi openliche þe herte / and þe onderstondi*n*ge of hi*m* þet hi*m* ssriſþ. Vor þe zike ssel onwri his ziknesse. uor oþerlaker þe fizicien ne may naȝt wel werche. ne þe leche ne may naȝt werche mid þe zike / bote-yef he yzi his wonde. And þeruore zayþ boeice þe wyse / þet 'yef þou wilt þat þe leche þe hele: hit be-houeþ þet þou onwri þine wonde.' þa*n*ne þe truont þe ssel teche to by ssriue / þet ssweweþ hare pouerté and hare zikñesse / and doþ þet uo[u]leste beuore / uor to habbe þe elmesse. Alzuo ssel þe zeneȝere onwri / and sseawy his ze*n*nes: uor to habbe merci. an þis is þe þridde *con*dicion þet ssel by ine ssrifte. Efterward þe zeneȝere hi*m* ssel ssriue yhollyche / þet is þe uerþe *con*dicion. Vor he ssel zigge alle his ze*n*nes / and greate and smale / and þe aboutestondinges of þe ze*n*nes.

(*e*) Delay may occasion the loss of everlasting life. [[1] *heþ?*]

(*f*) The mercy of God knocketh at the sinner's door to hasten him to shrift.

(*g*) He who delayeth shrift oft forgetteth his sins.

3. Shrive openly, clearly, and nakedly.

As the sick man must make known his sickness to the physician if he would recover,

so must the sinner show his sins for to have mercy.

4. Shrive wholly, confess thy sins, great and small. [Fol. 54. b.]

þanne ssel he uerst yzy þe zeue dyadliche zennes / of huychen we habbeþ aboue y-speke. and yholliche of echen him ssriue be þan þet he him y-uelþ gelty. no þing to hele / no þing wyþzigge. naȝt him to defendi. ne nenne oþrenne wraye. And þus him ssrof dauiþ þet zayde ine þe sautere 'Ich wylle me ssriue and ich wille zigge alle mine zennes aye me.' naȝt of oþren / ne ayens oþren ase doþ þe ypocrites / þet doþ þet uayreste wyþoute / þet telleþ hire guodnesses / and wryeþ hare kueadnesses. and wrayeþ þe oþre / and þerof þet hi byeþ mest ham-zelue gelti. þet y-zyeþ þet mot ine þe oþres eȝe / and ne yzyeþ naȝt þane refter ine hire oȝene eȝe. Zuyche weren þe farizeus of þe godspelle / þet zayde his guodnesses / And onworþede þane publycan þet mildeliche byet his bryest ine þe temple / and himzelue demde beuore god / and zoȝte merci: and zede. 'Lhord god haue merci of me zenuolle.' And þus him ssel deme þe zeneȝere be-uore[1] god / naȝt uor to lessi his zennes / ac uor to mori and weȝe wyþoute lyeasinge. Efterward þe ssrifte ssel by yhol / naȝt to-deld ine uele ssriueres. Vor me ssel zigge al to onen. naȝ[t] o del to onen / and þet oþer del to an-oþren. uor god ne takþ none hede of zuiche tales. Efterward me ssel zigge naȝt onlepiliche þe zennes / ac þe aboutestondinges alle þet moreþ þe zennes. Vor þe zenne is gratter ine one manne: þanne ine anoþren. ase ine man of religion: þanne ine ane seculer. and ine ane prelat: þanne ine ane loȝer. ine ane greate lhorde: þanne ine ane simple manne. Efterwuard / hit is more zenne ine one stede: þanne ine anoþren. Ase ine holi cherche / oþer ine oþer holy stede. Efterward ine one time þanne in an-oþre / ase ine lenten / oþer ine ane heȝe messedaye. Efterward huanne me zeneȝeþ wytindeliche / me zeneȝeþ more ynoȝ / þanne onknawyndliche. Efterwar[d] me ssel zigge þe condicion of þe zenne. uor hit is more zenne ine wyfman yspoused / þanne ine ane sengle. oþer ine man/oþer ine wyfman of

Tell first the seven deadly sins.

Excuse not thyself, nor accuse others.

Be not as the hypocrites, that hide their sins,

that see the mote in others' eyes, but see not the rafter in their own eyes.

The sinner shall not try to lessen his sins before God.

One must confess to one shriver, and not to many.

Confess not only thy sins, but the circumstances that increase them,

Sin is greater in one person than another—more heinous in one place than in another,

and worse at one time than another.

Tell the condition of the sinner,

[1] *bo-uore* in MS.

religion. ine ane preste oþer ine ane dyakne. uor þe heȝere þet byeþ þe hodes: þe *gra*tte[r] is þe ze*n*ne. Efte*r*ward yef þe ze*n*ne is a-ye kende / oþer kendeliche. Efte*r*ward. hou ofte he heþ yualle into ze*n*ne / and hou longe he heþ y-bleued þerine. Efte*r*ward me ssel zigge yef he ne heþ naȝt yuoȝte aye þe uondinge. oþer yef he heþ y-porchaced þe ze*n*ne. oþer yuoȝte ine þe uondinge. Vor þer byeþ some þet ne abideþ naȝt þe uondinge / ac his porchaceþ / and zuo hi ualleþ. Efte*r*ward / þe cause and þe uondinge þet comþ to do ze*n*ne. me ssel zigge and alle þe oþre causes / and þe aboutestondi*n*ges þet moȝe mori þe ze*n*ne.

and whether the sin be an unnatural one.

Say how often thou hast fallen into sin, and how long thou hast remained therein.

Confess whether thou hast resisted sin,

and relate the cause, the manner, and the temptation.

Efte*r*ward me ssel zigge and yerne by þe lemes huermide me heþ y-zeneȝed. Verst me ssel guo to þe herte / and zigge his þoȝtes huyche þet hi by / oþer ulessliche / oþer gostliche. Gostliche: ase aye þe byleue / oþer of ydele blisse / oþer of enuie. oþer of wreþe. oþer of oþre man*e*re huerof þer is to moche. þe ulessliche belongeþ to lost / an to wylninges. zuo me ssel wel loki ine alle þise þoȝtes yef þer is *con*sentinge / oþer lang bleuinge ine þe lostes / þet is oþerhuil ase moche worþ: ase to *con*senti. And of alle zuiche þoȝtes he ssel hi*m* ssriue.

Afterwards one shall pass on to the limbs wherewith one hath sinned. (Shrift must be made of "ghostly and fleshly thoughts.")

[Fol. 55. a.]

Efte*r*ward / me ssel nime yeme / yef me heþ y-zeneȝed be þe lemes of þe bodie. uor me kan zeneȝi ine uele maneres. Verst be þe heauede. hueran me zet ofte grat cost / ase doþ þise leuedis / þet zuo curiouseliche agrayþeþ hire heaueden mid preciouse agrayþinges uor klene ydele blisse. uor to liki. and uor to draȝe ze*n*ne. Hueruore hi zeneȝeþ ofte kueadliche. and nameliche þo þet makeþ zuo greate hornes of hare here / oþer of oþren / þet hi sembleþ wel fole wyfmen. Ynoȝ þer is of ydelnesse aboute hire heaued / to kembe / to wesse / ine trossinge / an ine sseweres pouringe. huerof god mochel hi*m* wreþeþ. Of þise ydelenesse / ne byeþ naȝt q*ui*tte þe men þet doþ zuo g*ra*t payne ham to kembe and to

Take heed first to the head, whereon one setteth great value, as do ladies who curiously deck themselves out,

who make great horns of their hair,

and who wash, comb, and pore into mirrors.

Men are not

pouri ine sseaweres and ine hare here wel to croki an to bleue be strengþe / to þan þet hi habbe uayr dorilot / þet is ine tokne of kueadnesse / and of zuiche ydelenesse hi ssolle ham ssriue.

wholly free from this vice, for they also pore into mirrors, and take great pains to curl their hair.

Eft*er*ward me ssel yerne to þe vif wittes of þe bodie / huerby me zeneȝeþ[1] wel ofte. oþer be þe eȝen ine fole ziȝþe. oþer be þe yearen ine folliche to hiere / and y-here bleþeliche þe misziggeres. and þe blonderes. and þe scorneres. and þe lyeȝeres. and oþre folyes. Oþer be þe mouþe / ine folliche to spekene. ine to moche ethe / and to moche drinke. Oþer be þe nase / ine to moche hi*m* to liky in guode smelles. Oþer be fole takinges and inhonesteliche / oþer ine him-zelue / oþer ine his wyue. þet he heþ. oþer ine oþren þet wors is / bi hit man / bi hit wyfman.

Look to the five wits of the body whereby one sinneth: by the eye in foul sight, by the ears in foolish hearing, by the mouth in evil speaking, by the nose in delighting in good smells,

by foul handling.

Alsuo he hi*m* ssel ssriue of mochel hede þet me deþ ine ssredinge to bedde and to regge / and hosiinge and ssoinge. and of alle oþre þinges þet he beþengþ. And þous is þe ssrifte y-hol hua*n*ne me zayþ alle þe lackes greate and smale. And þis is þe uerþe *con*dicion: þet ssel by ine ssrifte.

Also shall one shrive him of a too great regard to clothing, to bed and back, hosing, shoeing.

5. Shrift must be made meekly.

þe vifte *con*dicion zuo is þet me ssel by y-ssriue mildeliche. uor þe zeneȝere spekþ to god þet yziȝþ his herte. þa*n*ne þe ssriuere ne is bote þet yeare of god. and þet ha yherþ / he not naȝt ase man: ac ase god. And þeruore ssel þe zeneȝere hi*m* mildi ase moche ase ha may beuore god / and zigge his ze*n*nes mid greate drede. and ssel his ze*n*nes alle keste out touore him / ase zayþ þe writi*n*ge. Ase me helt uol a pot of wetere. hua*n*ne þet weter is y-sset: þer ne blefþ no colur. ase ine melk. ne smel ase ine wyn. ne smac: ase ine hony. Alzuo me ne ssel ofhyealde of þe ze*n*ne zeþþe he hit heþ yzed ine ssrifte / ne þet colour / þet is þe kueade man*er*e þet me heþ yhet / oþer ine speche oþer ine ziȝþe / oþer in kueade uelaȝrede to uolȝy / oþer ine oþre þinge þet heþ colour of ze*n*ne. Eft*er*ward me ssel lete þane smak

The shriver is an ear of God. Therefore shall the sinner confess his sins with great dread, and as water shall he cast them out.

He must let nothing remain that has the colour of sin. Afterwards he must forsake the "smack" of sin,

[1] MS. *zeneȝeþ*

and never think pleasantly of his past sins.

of zenne. yef he ofhalt þane smak of zenne þet þengþ of þe zenne þet he heþ y-do / and him lykeþ wel ine þe þoȝte and is ypayd. Ac he ssel þenche of his zennes mid greate drede and mid greate zorȝe of herte / and him-zelue ssende ine him zelue / and habbe greate ssame to-uore god / and uest wil þet neuremo to zenne ne ssel wende ayen þaȝ me ssolde hine al to-heawe.

[Fol. 55. b.] He shall think of his sins with great dread, sorrow, and shame.

He shall afterwards fly from the "smell," and listen no more to sinful speech.

Efterward me ssel lete and be-uly þane smel. þer byeþ zome þet wel uorleteþ þe zenne: ac bleþeliche hi hereþ þerof speke. Ac he þet him wel uorþingþ: he ne ssel naȝt þerof yhere speke / þet he ne ssolde habbe wlatiinge.

6. Shrift must be made often, for many reasons.

a. To ensure greater purity of life.

b. For the absolution of "venial sins."

c. To drive away the devil.

d. To learn to shrive well, for practice makes perfect.

e. To prevent forgetfulness of our sins.

f. Because one knoweth not whether shrift has ever been well performed.

g. To get greater meed of God.

h. To bethink of sins unconfessed. [*Vif þinges destorbeþ ssrifte.*]

Five things de-

þe zixte condicion þet ssel by ine ssrifte is / þet me ssel ofte by yssriue uor manie skeles. Verst / uor to zeche þe more grace of clennesse / ase þet line cloþ þet is y-huyted be ofte wessinge. Efterward uor þe zennes uenials huerine me ualþ ofte. and huo þet ofte him beuelþ: ofte he him ssel wesse. Alsuo ase hit behoueþ ofte þet ssip lhade out þet weter þet alneway geþ in. Efterward uor to cachie and uerri þane dyuel uram him. þe uoȝel him uerreþ bleþeliche uram þannes huer me brekþ his nest. and uram þannes huer me him benimþ his eyren. Efterward / uor to lyerni him wel to ssriue. uor wone: makeþ maister. ase hit ssweweþ ine þise oþre creftes. Efterward / uor þet me uoryet ofte þe zennes / þeruore me ssel ofte by y-ssriue and telle. Efterward / uor þet me not yef me heþ wel yby yssriue / oþer uorþenchinde. zuo me ssel ofte winne ayen / þet me heþ lesse yno3 y-do. Efterward / him-zelue þe more uor to bouȝe / and uor to habbe þe more mede of god. þeruore me acsede ane abbotte / hueruore he him ssrof zuo ofte. and he ansuerede / 'þeruore' he zede / 'þet ich habbe alneway drede / þet ich ne am naȝt wel y-ssriue. Efterward / ich me beþenche ofte of some þinges þet ich ne habbe naȝt yzed. and þeruore þet be þe ssrifte ich me arere alneway þe more milde.'

Nou hest þou yherd hou me ssel by y-ssriue. nou

þou sselt y-wyte þet vif þinges specialliche destorbeþ zoþe ssriffþe.

stroyeth true shrift.

þe uerste is ssame. þet he ne dar naȝt zigge his zenne uor ssame / and þet deþ þe dyeuel / þet him zet beuore þe ssame / him uor to ssette þane mouþ. ase deþ þe þyef þet þrauþ þane little bal in-to þe hondes þrote þet he ne ssel naȝt berke. Vor of zuyche kende is þe ilke litel bal: þet makeþ þane hond domb huanne me hit þrawþ in-to þe þrote. Ac þe zeneȝere ssel þenche þet þe ssame þet me heþ ine þe ziggenge of þe zenne: is grat del of þe amendinge. Efterward he ssel bleþeliche drinke a lite of ssame: uor to beuly þe greate ssame. þet þe zeneȝeres abideþ ate daye of dome huanne ech of þe wordle ssel yzi his oȝene zennen. þet oþer þing is wycked drede uor to do greate penonce. þanne þe dyeuel deþ in-to þe eare of þe zeneȝere: 'þou ne miȝt naȝt lete þine wones' / zuich uolk is y-lich þe horse þet heþ drede of his ssede / and uorzoþe hit ne is bote ssed al þet me may do of penonce ine þise wordle / to þe ziȝþe of þe pine of helle / oþer of purgatorie. þe þridde / kueade loue / þet þe dyeuel heþ zuo þane zeneȝere uorzoke / þet he loueþ zuo his lost / þet he hit nele lete. zuo þengþ þet uor naȝt he him ssrifþ. zuo he slepþ ine his zenne: ase deþ þet zuyn ine þe wose. þe uerþe þing is / hope of lang lif. þeruore þe dyeuel zayþ. 'þou art yong man / þou sselt libbe longe / Arere þe / and do þi wyl / þou sselt wel come þer to þe to ssriue.' Ac he ne ziȝþ naȝt þane dyaþ þet him wayteþ / and þet hine wile nime: raþre þanne he ne wene. Vor god þet behot uoryeuenesse to him þet uorþingþ: he ne behat him naȝt to-morȝe / ase zayþ saynt gregorie. þeruore þe dyeuel playþ ofte mid þe zeneȝere ase deþ þe cat mid þe mous þanne he his heþ ynome. and huanne he heþ mid hire longe yplayd: þanne he his eth. þe vifte þing is / wanhope huerine þe dyeuel deþ þane zeneȝere. Ac he ssolde þenche þet god uoryefþ liȝtliche to ham /

1. Shame, which prevents confession.

The devil acts like the thief who throws a little ball into the hound's mouth, to keep him from barking.

The shame of confession is a great part of amendment.

2. A wicked fear to do great penance.

Some sinners are like the horse that is afraid of its own shadow.

3. Wicked love of sin, that maketh the sinner to sleep in his sin, as the swine in his filth.

[Fol. 56. a.]

4. Hope of long life,

whereby the sinner seeth not death, that will seize sooner than he weeneth.

The devil plays with the sinner as the cat doth with the mouse.

5. Despair.

The sinner should think that God is

more willing to forgive than we to ask.

þet uorþingþ. and more is bleþelaker uor to yeue uor-yeuenesse: þa*n*ne we uor to aksi.

Of ynoȝbote.

Of amendment (penance). Amending must be made by fasting, alms, and prayers.

Efter þe ssrifte comþ ynoȝbote / þet is þe amendinge þet me ssel do bi þe wille / and bi þe rede of þe ssriuere / þet ssel deme þe amendes be þe geltes. oþer ine uestinges. oþer ine elmesse. oþer ine benes. oþer ine oþre þinges / ase be þan þet þe ze*n*ne acseþ. And þe zike ssel bleþeliche bouȝe to þe fisicien uor to habbe helþe. And þet guode chi[l]d deþ bleþeliche þe heste of his uader gostlich uor þe guod of his zaule.

He must obey the shriver, as the sick man his physician.

The sinner has to fight against sin.

Nou hest þou yherd þe þri þinges þet heleþ þet hauberk of penonce huermide god armeþ his newe knyȝt uor to ouercome þet viȝt þet he heþ aye ze*n*ne. And he ssel ouercome þise viȝtinge: he ne heþ hede of þane oþrene dyaþ / ase zayþ sayn Ion. þe uerste dyaþ of þe zaule is þe dyaþ of ze*n*ne þet me ouercomþ be penonce. huerby me askapeþ þane oþrene dyaþ þet is þe dyaþ of helle þet sterue ne may. þet is þe uerste boȝ of þe t*ra*we of prouesse. Huo þet ouercomeþ þane viȝt / he ouercomþ ane oþrene. Hua*n* þe man hi*m* uorþingþ of his ze*n*ne: þane com[þ] þer a newe wrestli*n*ge to his oȝene herte huet penonce he ssel do / and huet lif he ssel lede. and uele þer byeþ zuyche þet ine þo viȝt byeþ ouercome. Vor ase god zayþ ine his spelle. nou [h]y leueþ / nou hi misleueþ. nou hi wylleþ / nou hi ne wylleþ. nou hi p*ro*posent / nou hit is betere. þeruore hi byeþ ase þe wedercoc þet is ope þe steple / þet hi*m* went mid eche wynde. Ac hua*n*ne þe man serueþ god and strengþeþ his herte ine his guode wille. þa*n*ne is þe ilke viȝt ouercome. an þa*n*ne makeþ hi*m* god strang and stedeuest ase a pos[t] ine his te*m*ple / þet is holy cherche / ase zayþ saint Ion. þis is þe oþer ouercominge and þe ssepe þet he hi*m* kepþ.

1. And first against the death of sin, which may be overcome by penance.

2. The second fight is a wrestling with one's own heart, as to penance and what life to lead.

Some are overcome in this battle,

for they are as the weather-cock, that turneth with the wind.

3. The third

Efter þise wrestlinge comþ þe þridde / þet þe ma*n*

heþ to his oȝene ulesse / þet mochel hi*m* playneþ and grocheþ / hua*n*ne hi[1] beginþ to uele þe harnesses and þe smertnesses of penonces. and mochel ha viȝt uor to come ayen to his yealde wones. þet ules is þet kueade wyf huerof spekþ salomo. þet huo þet mest deþ hare wil: þe worse hi*m* is. and þe more hi is ayen hi*m*. And huo þet him let ouercome be his ulesse. he is ine a wel zorȝuol þreldome and wel vil. And þet wes betokned ine samson þe stronge / þet uor-þan þet he let hi*m* ouercome be ane wyfma*n*ne: he uorleas his her of his heauede huerinne wes his greate strengþe. and þe eȝen of his heauede: and þe strengþe of his bodie. and uil into þe honden of his yuo / þet hi*m* deden grinde ate querne ssamuolliche. Al þis deþ þe dyeuel gostliche to þan þet hi*m* let ouercome be his ulesse. Huo þet þerne viȝt ouercom*m*þ[1] god hi*m* behat þe huyte robe of chastetee and of innocence / ase zayþ þe apocalipse.

wrestling is with one's flesh, [1 *he f*]

which resisteth penance.

[Fol. 56. b.] He who is overcome by his flesh is in sorrowful and vile thraldom, and that was betokened in Samson the strong, who lost the hair and eyes of his head, as well as the strength of his body.

[1 MS. *ouercomȝ*]

Efter þise uiȝtinge comþ þe wordle and dame fortune mid al hare hueȝel / þet asayleþ þane man a riȝt half and a left half / þet byeþ tuo wel greate viȝtinges nuer moche uolk is ouercome a riȝt half and a left half / ase zayþ þe sauter. Vor more is strang þe uondinge þet comþ of worþssipes / of richesses / of lostes: þet þe dyeuel byet / and deþ beuore: þa*n*ne by þe ilke þet comþ te aduerseté / ase of pouerté / of zycnesses þet god zent. And þe ilke þet ouercomþ þane uerþe viȝt: þet is huo þet uliȝþ and onworþeþ mid herte þe worþssipe of þe wordle. god hi*m* behat worþssipe and heȝnesse ine heuene. Vor he hi*m* wyle do zitte mid hi*m* ine his trone / ase zayþ þe apocalipse. To hi*m* þet ssel ouercome þane vifte viȝt þet is aleft-half: þet is aduerseté of þise wordle: god hi*m* behat þe ma*n*né þet is y-hed. þet is þe greate zuetnesse an þe greate likinge of p*a*radis / þet non ne hi*m* may benyme. Vor be þe ma*n*ne þet wes zuo zuete / þet ech uand

5. After this fighting cometh the world, and dame Fortune with her wheel.

He overcometh this fight who despiseth the world's honour.

To him who shall overcome adversity, God hath promised the great sweetness of Paradise.

zuych smac: ase he wolde. is onderstonde / þe greate zuetnesse / þet greate lost / þet god hordeþ / and wyteþ / to ham þet ouercomeþ þe aduersetes of þise wordle. þe zixte viȝt þet is wel strang / is a-ye þe kueades þet byeþ ine þise wordle / þet byeþ þe lemes of anticrist þet werreþ þe guode men be hare strengþe / ase deden ine ealde time þe tyrans þe martires / þe eretiks: þe guode cristene men / and ssolle do ine þe ende of þe wordle. þe lemes of anticrist þet ssolle werri zuo þe guode cristene / þet onneaþe ssel by eny þet dor by-knawe þet by cristen / uor þe strengþe of anticrist and of his lemes. þet is þet best þet sayn Ion yzeȝ þet werrede þe haleȝen huerof we habbeþ beuore[1] yspeke. þe lemes of þise beste ham sseaweþ nou ine kueade princes / and ine kueade ouerlinges / þet be hare greate couaytise / defoulent and be-uleaþ / and etheþ [h] are onderlinges / zuo þet þe guode men þet byeþ onder ham habbeþ ynoȝ to þolye / and ynoȝ of zorȝes / and of greate misual. Ac þe ilke þet al nimþ ine þolmodnesse ase dede iob. and him lefþ al ine god: ouercomþ þis viȝt. and to þan þet hit ouercomþ / god him behat þet he him wyle yeue miȝte / ouer his yuo / ase zayþ zaint Ion ine þe apocalipse. Efter alle þise viȝtinges comþ þe laste þet mest is strang. Vor þe dyuel þet mochel is kueduol / and sotil huanne he yziȝþ þet þe man is ycliue ope þane hel of perfeccioun. and he heþ alle þe uiȝtes beuore yzed ouercome. þanne he asayleþ him be ydele blisse and be presumcion. Vor him þingþ þet he is a wel guod man / and wel mid gode / uor þet he heþ zuo moche y-do / and yþoled uor him. Hueruore he ualþ oþerhuil uram zuo heȝe: zuo loȝe / ase dede lucifer. And þeruore hit is grat nyed / þet þe man by wys / and ywer him uor to werie uram ydele blysse þet makeþ þe efterwarde. Vor ine þe ende / liþ ofte þe accombringe. and nyxt þe hauene: spilþ ofte þet ssip / þet geþ zikerliche ine þe heȝe ze. þeruore hit behoueþ

6. The sixth fight is against the wickedness of the world,

against the limbs of Antichrist,

the destroyers of martyrs and Christian men.

[1 MS. *bonore.*]

The limbs of this beast (Antichrist) are wicked princes and rulers.

He who trusts in God shall overcome this fight, and all his foes.

[Fol. 57. a.]

The devil assails the good man by vanity and presumption.

Lucifer fell low on account of his pride.

Wherefore a man should be cautious,
for the ship is often destroyed close by the haven.

þet he agrayþi his zayl / þet is his onderstondinge to þe hauene of helþe / þet is to Iesus crist / be þe wynde of stedeuest loue / and of grat wylninge of god. þis is þe ende of riȝtuolnesse / huerof we habbeþ aboue yspeke / þet comþ of þe yefþe of strengþe / and of þe u*ir*tue of prowesse. aze þe guode kniȝt and orped / þet heþ guod herte and hardi / and heþ y-by ine uele þrestes mid grat wil / and *grat* honger to ssewy his strengþe ine tornemen*s* oþer ine viȝtinges / him uor to alosi. and uorzoþe huo þet heþ grat loue of god and grat honger / and grat wilninge of his helþe. he ouercomþ liȝtlyliche þis laste viȝt. Vor he nele ne naȝt ne wylneþ ine þise liue bote þet is to þe worþssipe and to þe blisse of god / and helþe of his zaule. And huo þet þis uiȝt ouercomþ / he winþ þe mede huerof saint Ion spek / huer þet oure lhord zayde ine þe apocalipse / 'to hi*m* þet ssel ouercome. ich wylle him yeue to ethe of þe trawe of liue þet is amidde paradys.' þet is Iesu crist þet yefþ lyf eurelestinde / huerby alle þe halȝen libbeþ ine þe blisse of paradis and byeþ alle uolle and uolueld.' And þet is þe blissinge þet oure guode mayster behat ine his spelle to his guode kniȝtes hua*n*ne he zede. 'yblissed byeþ þo þet habbeþ honger and þorst of riȝtuolnesse' / þet is of god to serui and to louie / uor hi ssolle by uolueld of þe frut of þe trawe of liue. þet is þe ende and þe guodnesse of þise u*ir*tue þet is ycleped prowesse huerto ous lede þe yefþe o strengþe.

Let the soul be guided by the wind of stedfast love.

The good knight, desiring to exhibit his skill and courage, obtaineth renown in the tournament.

He who overcometh this last fight

shall receive the gift of everlasting life,

and be filled with the fruit of the tree of life.

Of þe yefþe of red / and of u*ir*tue of mercl.

Ase þe holy gost yefþ strengþe and wyl of greate þinges to onderuonge: alsuo he yefþ red / huerby me comþ to guode heauede and to guode ende of þet me nimþ an hand. þet is a grat grace þet þe holy gost yefþ / þet is ycleped þe yefþe of red. huerby þe man heþ grat bezyinge / and grat beþenchinge in þet he nymþ an hand. And þet he ne by to hastif ine his niminges.

Of the gift of counsel and of the virtue of mercy.

The gift of counsel is a great grace of the Holy Ghost, it guideth man aright.

Vor ase zayþ þe filozofe / 'greate þinges byeþ y-do / naȝt be strengþe of bodie ne be armes: ac be guod red.' And anoþer zuo zayþ þet hette soc*r*ates / þet 'of hastif red: hit uorþingþ efte[r]ward.' and þeruore zayþ salomo*n*. 'Ne do naȝt wyþ-oute guod red. and efter þe dede hit ne ssel naȝt þe uorþenche.'

Hasty counsel is followed by repentance.

This grace showeth itself in three ways.

[Fol. 57. b.] 1. To seek good advice.

Folk fall, says Solomon, for want of counsel.

Beware of false advisers, and ask no counsel of fools.

Seek advice of the old and experienced.

Rehoboam lost a great part of his kingdom through following bad advice.

He who hath this gift

is not easily led astray by the counsel of others,

but followeth only good advice,

þis g*r*ace hi*m* ssewe þ ine man ine þri maneres. Verst to zeche bleþeliche guod red. þous redde tobye / his zone. 'Vayre zone' zayþ he / 'zech euremo red of wyse men.' And salomon þus zayþ. 'þer no guod red ne ys: þet uolk to-ualþ / and is al onzauwed. ac hi is wel y-holpe hua*n*ne þer is moche guod red wyþi*n*ne.' 'Ac loke' þe zayþ þe wrytinge 'uram kueade rederes. and ne akse no red at foles / uor hi ne louieþ / bote þet ham likeþ. naȝt þet payeþ god.' Alsuo tekþ þe writinge / þet me ssel zeche red ate yealden / and naȝt mid þe yonge þet ne byeþ naȝt yproued ine nyedes. Ac mid þe yealde þet habbeþ yzoȝe and yproued þe þinges / þet is þet wyt / and þet red. Vor þan þet roboam salomo*n*nes zone / uorlet þane red of þe yealde guode men / uor þane red of yonge: he uor-leas þet gratteste del of his kingdome.

Efteward / huo þet heþ þise yefþe / he onderzekþ þe redes þet me him yefþ / and þengþ mid greate beþenchinge: þet is grat bezyinge: yef me him ret wel / and treweliche / naȝt liȝtliche yleue to þe rede / oþer to þe ziggenge of one ma*n*ne / ne of tuaye / hou moche þet hi by his priues / and his urendes. Huerof seneke zede. þet 'wys man examene þ þe redes / and ne yleþ naȝt liȝtliche. uor þe ilke þet yleþ liȝtliche: uint ofte þet me hi*m* gyleþ / and misret.' Eft*er*ward / huo þet þis yefþe heþ / he boȝþ to guod red þa*n*ne he hit heþ yuounde. Vor naȝt he zekþ red / þet ne heþ no wyl to do laȝe. Huerof salomon zayþ. þet 'hit þingþ to þe fole þet he is ine riȝte waye. Ac þe wyse zayþ. on red is to zigge. uor þe wyse bouȝþ to guod red / þet

þe foles onworþeþ.' þe meste profitable red þet me may habbe / is þe red of oure guode maistre Iesu crist þet is þe wysdom of god þe uader of huam comþ al guod red [and] ous brengþ uram heuene / þe ilke þet is þe angle of red / ase zayþ þe writinge. þet is þet red þet he ous yefþ ine his spelle huanne he zede. 'yef þou wylt by parfit: guo and zel al þet þou hest / and yef hit þe poure uor godes loue. an com efter me / and þou sselt habbe grat hord ine heuene.' Yziȝ and þench huo yefþ þane red. uor þet is ase zayde þe wysdom of god þe uader. þe angel of red / þet is zoþ god / and zoþ man / þet com ine erþe þe uor to rede / and þe uor to teche þane way and þane riȝte peþ to guonne into paradis. þet is þe peþ of pouerté / huerby let þe holy gost þo þet he aliȝt of þe yefþe of red. Zoþ hit is þet ine oþre manere / and þe oþre waye hi moȝe ham soui. ase be þe waye of þe hestes of oure Lhord Iesu'crist loki: ase ine spoushod / oþer ine wodewehod / and ine richesses of þe wordle huanne me his uzeþ wel. Ac þe holy gost be þe yefþe of red / let and draȝþ uorþ more riȝtuòlliche and more zikerliche be þe peþe of zoþe pouerté / huerby me onworþeþ and deþ onderuot þe wordle and alle couaytyse / uor þe loue of god.

which fools despise.
The most profitable advice is that of our good Master, Christ.

He is the angel of counsel,
true God and true man;
who came on to the earth to teach man the way to Paradise,

by the path of true poverty.

þes yefþe of red bestrepþ þe zenne of auarice and of couaytise / and zet a wel uayr trau / þet is þe uirtue of merci / þet is zorȝe and þolemodnesse of oþremanne kuead / and of oþremanne misdede. þet trau heþ zeue stapes huerby hit wext and profiteth.[1] þet byeþ þe zeue þinges þet moche ledeþ man to merci / and to habbe þolemodnesse of oþre manne kueade. þet uerste þing þet ssel man sterye to merci: is kende. uor ase zayþ þe boc þet spekþ of kende of bestes. 'no uoȝel ne eth of oþren yef he is of his kende.' Efterward þe ilke zelue boc zayþ. þet 'on mere draȝþ uorþ þet colt of anoþre huanne hi is dyad.' Efterward me heþ moche yzoȝe and

This gift of counsel destroyeth avarice and covetousness, and promotes sorrow and patience.
The tree of mercy hath seven steps,
[Fol. 58. a.]
for there are seven things which lead to mercy.

1. Nature.

No fowl eateth another of its own kind.

[1] MS. *porfiteþ*

The wolf protecteth 'for-cast' children from other beasts, wherefore a man should pity the sin of another of his own kin.

yproued / and is ine þo boc yuonde. þet þe wolues draȝeþ uorþ þe children þet byeþ uor-kest / and wereþ his uram oþre bestes. Wel ssel þa*n*ne a man habbe pite / and þolemodnesse of þe kueade of þe oþre þet is hi*m* anlich ine kende. þet alle we byeþ of one kende / and of one ssepþe. and to one uorbisne ymad / ase we habbeþ y-zed be-uore. þe oþer þing þet ssel man draȝe to merci / and to þolemodnesse of oþre ma*n*ne kuead / þet is g*rac*e. uor alle we byeþ lemes of o body / þet is of holy cherche be g*rac*e. and o leme heþ kendeliche of anoþren: þolemodnesse. Eſt*er*ward alle we byeþ wiþ-boȝt of one zelue pris. þet is mid þe blisuolle blode [of] Iesu crist þet he ssedde uor ous ine þe rode / ous uor to wiþ-begge uram þe dyaþe eurelestinde. Hua*n*ne godes zone wes þa*n*ne zuo reuþeuol / zuo uol of merci auoreye ous: wel ssolle we habbe reuþe / and þolemodnesse þe on of þe oþre. helpe / and soucouri þe on þe oþer. Eſt*er*ward / alle we byeþ children of [on] uader and of moder be byleaue and be g*rac*e. uor we byeþ godes children and of holy cherche. and þe on broþer ssel helpe þe oþren: þa*n*ne he yziȝþ his niede. uor ate niede: me yziȝþ huet þe urend is. þe þridde þing þet ssel moche man sterie to merci: is þe heste of þe holy writinge. þet redeþ and hoteþ þe workes of mersi aboue alle oþre workes. Huerof þe wise salomon zayþ / 'y-wyte þe' zayþ he / 'þet þin heued ne by naȝt wiþoute oyle.' Vor be oyle is y-uorþed þet uer ine þe lo*m*pe. and ine lompe is onderstonde merci þet ssel by euremo ine þine heuede / þet is ine þine herte. And al ase þe oyle op arist ine þe lompe / alle þe oþre woses: alsuo merci alle þe oþre u*ir*tues. An alsuo ase þe oyle norisseþ and lokeþ þet uer ine þe lo*m*pe. and hua*n*ne hit faileþ: þet uer is y-kuenct. alzuo hua*n*ne merci fayleþ: þe loue of god faileþ: ase saynt Ion zayþ. 'Huo þet yzeȝe his broþer' zayþ he 'habbe niede and mezayse / and he [ne] hi*m* yefþ [sset] þe dore of his herte' / þet is to zigge / 'huo þet ne

ℓ. Grace.

We are all limbs of one body, and one limb naturally bears with another.

We are all bought with one price, with the blood of Christ.

We are all children of one Father, by belief and by grace.

3. The Scriptures exhort us to be merciful.

The oil feeds the fire in the lamp. The lamp is mercy. As the oil upriseth in the lamp above all other fluids, so does mercy above all other virtues.

When mercy faileth the love of God faileth.

heþ reuþe and hi*m* ne helpþ yef he may / hou is' he zayþ / 'godes loue ine hi*m* ?' / ase yef he zede / þet ne may naȝt by. Vor þe oyle of merci is y-faled ine þe lompe of his herte.

God's love is not in him that helpeth not his brother in his need.

Efte*r*ward þe guode tobie toȝte his zone / and zayde þus. 'Vayre zone bi merciuol ase þe miȝt. yef þou hest ynoȝ of guode: yef largeliche. and yef þou hest lite: of þo litle yef gledliche.' And oure lhord Iesu c*ri*st zayþ ine his spelle. 'guo zayþ he and zel al þet þou hest / and yef hit þe poure.' þet is þe u*ir*tue þet þe holy writinge ret. more generalliche. Vor þet is þe u*ir*tue þet god mest is mid ypayd ase zayþ þe writinge. Huer-of god zayþ be þe p*r*ofete. 'ich wille he zayþ merci: and naȝt sacrifice.' and saint austin þus zayþ / þet 'þer ne is no þing þet makeþ man zuo by beloued mid gode: ase pite.' Vele men makeþ to god sacrefices / of uesti*n*ges / of peregr*i*nages / of ssarpnesses of bodye / ac uor to do elmesse / hi byeþ straite and wrechchen. Efterward þer byeþ manie men to huam god heþ largeliche y-yeue of timliche guodes. and makeþ sacrefices naȝt to god: ac to þe dyeule / oþer to þe wordle / in þet hi despendeþ folliche hare guodes ine ydelnesses uor bost of þe wordle ac uor to yeue uor god: hy byeþ harde ase an aymont.

The good Tobie taught his son to be merciful and to give willingly.

Christ said, "Go sell all that thou hast, and give it to the poor."

[Fol. 58. b.]

As God saith, "I will have mercy and not sacrifice."

Some men are willing enough to fast and perform pilgrimages, but sparing of their alms.

Many men so foolishly spending their money offer sacrifices to the devil.

Efterward ase merci likeþ to god alsuo hit ne likeþ noþing to þe dyeule. Vor þet is þe armure huer-by he is þe raþre ouercome / ase zayþ a glose ope þe sautere. Vor he ne may naȝt þolye þane guode smel of þe ilke smerieles namore þa*n*ne þe boterel þa*n*ne smel of þe vine. Zuych smel ne miȝte naȝt Judas þolye þo þe magdalene smerede Iesu cristes uet mid þe p*r*ecious smerieles. Vor hi*m* þoȝte þet hit wes þing uorlore. and he betere louede þet zeluer ine his porse be his couaytise. Of zuiche uolke is lhord a dyeuel and mayster. þet is ine helle. þet is y-cleped: ssette-pors. þet an hermite y-zeȝ / þet zede þet he hedde þet mestier uor to

Mercy is displeasing to the devil, for it is the armour whereby he is soon overcome.

He cannot endure the smell of the ointment of mercy.

Such smell Judas could not abide.

The lord of the unmerciful is the devil, who is a very "shut-purse."

ssette þe porses of þe wrechchen / þet hi ne ssolle by open to do elmesse.

4. The liberality of our Lord. God giveth liberally to all, for the sun shineth upon the good and the evil,

þe uerþe þing þet ssel man st*er*ie to merci / is þe greate largesse of oure lhorde / þet yefþ largeliche to allen / be þet / þet hy byeþ. ase zayþ saint Iacob. and makeþ þe zonne ssine ope þe guode / and ope þe kueade / ase he zayþ ine his spelle. Vor þa*n*ne huo

wherefore we should be kind and courteous to one another.

þet is zuo large to ous. uor he ous yefþ al þet we habbeþ of guod: we ssolle by large and cortoys / þe on / a-ye þe oþre / and helpe þe on / þe oþre. uor þus he ous hat ine his spelle þo he zede. 'byeþ uol of merci

The son should be like the father.

ase youre uader is.' þe zone ssel by ylich þe uader oþer he is onkende be zaynte peter. And þeruore zayde þe wyse ine þe writinge. 'by merciuol and reuþeuol to þe

The merciful are God's sons.

uaderlyese / ase hire uader / and hire moder. and þous þou sselt by godes zone.'

5. The honour of God. He who honours God will do good to the poor.

þe vifte þing þet ssel man sterie to merci / is: worþssipie god. Vor ase zayþ salomon. þe ilke worþssipeþ wel god oure lhord: þet deþ guod to þe poure. uor þet me ham deþ: me hit deþ to god / ase hi*m*-zelf hit wytnesseþ ine his spelle. 'þet þou hest y-do he zayþ to

The poor are the little household of our Lord.

onen of mine poure: þou hit hest y-do to me.' þe poure byeþ þe little mayne of oure lhorde. yef þou worþssipes þe pou*er*e þou worþssipes god. Vor huo þet worþssipeþ

He who honours the poor, honours God,

þe mayné: he worssipeþ þe lhordes sergont. and huo þet deþ ssame to þe mainé: he deþ ssame to þe sergond. Of þisen we habbeþ uayre uorbysne ine mine lhorde sant martin to huam god him ssewede þe niȝt ef*ter*ward

as was seen by St Martin, who gave his mantle to a poor man. [Fol. 59. a.]

þet he todelde his mentel to þe poure / and wes beuealde ine þe mentle / and zede. to his angles. 'Martin yet nou y-primsened me heþ yssred mid þise cloþe.'

6. The dread of doom. Doom without mercy shall be to those who do not the works of mercy.

þe zixte þing þet ssel moche sterie ane man to merci: is þe dred of dom. Vor ase zayþ saint iacob. 'dom wyþ-oute merci / ssel bi do to þan: þet ne deþ workes of merci.' Vor ase god zayde ine his spelle. 'Hua*n*ne me comþ to þe dome / þe dom ssel by yeue aye

þo þet ne habbeþ y-do þe workes of merci.' uor god ham wile do þet dyaue eare. and þerof hit ne is no wonder / to þan þet anhaste makeþ ham dyaue to þe poure / ase hit ssweþ ine þe godspelle. ine þe uorbisne of þe riche ma*nne* / þet onworþede þane lazre. uor þet he hi*m* wernde his elmesse: god him wernde ane drope of weter / þer he wes ine uere of helle. Alsuo to þe fole maydenes þet ne hedde non oyle ine hire lompen / god ham ssette þe gate of þe sposayles / and ham zede. ich not huo y[e] byeþ. zuo þet hy bleften wyþ-oute. þus he ssel do ate day of dome to wrechchen and to þe couaytous / þet ne ssolle habbe þe ledinge of me[r]ci / þet let þe zaules in-to paradis / and ham makeþ way to comene to-uore god. ase zayþ þe wrytinge. ase me makeþ way and ondeþ þe gate bleþeliche to þan þet brengþ uayr present. Vor-zoþe ariȝt acorsed ssel by þet ura*m* reuþe went þane reg at þo daye. Vor god ssel yeue dom wel dreduol / þet ssel by zuo uest and zuo stable / and uor alle time·y-*con*fermed / ne neure ine none time wyþcleped. þes dom yzed beuore / ssel he do ase king. þa*nne* ssel he keste his greate manzinge ase þe heȝe bissop an souerayn pope. Vor king he is: and bissop / ase zayþ þe writinge. Vor he nom kende of man of kinges ke*nn*d / and of bisssoppes. þe ilke ama*n*zinge sel by ope alle þo uolke / þet ssole by a left-half / non ne worþ uorbore. þet ssolle by þe kueade huiche he ssel miszigge uor hare on-trewþe. and þus he ssel ham zigge. 'Guoþ ye acorsede in-to þe greate uere eurelestinde ine helle þe stinkinde / and þyesterness of ssed / þet is agrayþed to þe dreduolle dyuele / and to his uelaȝes / þet habbeþ ymad his messages.' A. allas / þes dom þaȝ hit by wel ssort: uor-zoþe hit ssel by wel zorȝuol and hard. Hua*nne* he his ssel wreke out of his uelaȝrede. Mochel is to drede zuo harde to-delinge.

God will turn the deaf ear to the unmerciful.

This Christ showed us in the parable of Dives and Lazarus.

The covetous shall not find the way to Paradise at doomsday,

but cursed shall they be that turned their backs on mercy.

Christ shall give doom as a king,

and cursing as a high bishop and sovereign pope,

for He took the nature of man, of king, and of bishop.

This cursing shall be upon all on the left hand.

"Go," he shall say, "ye accursed, into everlasting fire, prepared for the devil and his fellows."

This doom shall be short but sorrowful.

þe zeuende þing þet ssel moche man sterie to merci: is a zed þet betere makeþ frut ine lhene land / þa*nne* hit

7. The seed of mercy beareth good fruit.

Mercy multiplieth temporal riches.

do ine uette. Hou merci multiplieþ þe timliche guodes. hyer-of we habbeþ uele uayre uorbisnen. huerof ich wille hier zome telle. Me ret of saint germain of ancerne. þet þo he com uram rome / ate out-guoinge of melane he acsede at onen of his diaknen yef he hedde eny zeluer. and he ansuerede þet he ne hedde bote þri pans. uor say[n]t germayn hit hedde al yeue to pouren. þa*n*ne he him het: þet he his ssolde yeue to þe poure. uor god hedde ynoȝ of guode huerof he hise uedde uor þane day. þe dyacne mid greate pine and mid greate grochinge yeaf þe tuaye pans / and ofhild þane þridde. þe *ser*gont of ane riche kniȝte him broȝte ane his lhordes haf tuo hondred pans. þo clepede he his dyacne and hi*m* zede / þet he hedde benome þe poure ane peny. and yef he hedde yeue þane þridde peny to þe poure: þe kniȝt him hedde yzent: þri hondred pans.

St Germain had given all his money to the poor,

except three pence retained by one of his deacons, who was told to give them also to the poor.

The deacon gave only two pence away.

[Fol. 59. b.]

St Germain discovered the fraud by receiving two hundred instead of three hundred pence from a rich knight.

Ef*ter*ward me ret ine þe lyue of Ion þe amoner þet was zuo ycleped uor þe greate elmesses þet he dede. A riche ientilman wes y-robbed of þieues / zuo þet hi*m* naȝt ne blefte. He hi*m* com to playni to þe uorzede ma*n*ne. and he hi*m* zede his cas. he hedde greate reuþe þerof. and het his desspendoure þet he hi*m* yeaue uyftene pond of gold. þe spendere be his couaytise ne yeaf bote vyf. An haste a gentil wymman wodewe zente to þe uore yzede Ion / uif hondred pond of gold. þo he clepede his spendere / and hi*m* acsede hou moche he hedde y-yeue to þe kniȝte. he ansuerede: vyftene pond. þe holy man ansuerede: þet nay. he ne hedde bote vyf. and hua*n*ne he hit wiste / þe ilke zelue þet his hedde onderuonge / zuo zayde to his spendere. þet yef he hedde y-yeue þe viftene pond þet he hedde y-hote: oure lhord hi*m* hede yzent be þe guode wyfman: a þouzond and vyf hondred pond. And hua*n*ne he acsede ate guode wyfman þo he hedde hise ycleped hou moche hi hedde hi*m* y-lete / hi andzuerede / þet

A rich gentleman was robbed by thieves of all that he had,

and he complained to John the Almoner, who ordered his steward to give him fifteen pounds of gold,

but the servant gave only five.

A gentle widow sent John five hundred pounds,

and he told his servant that if he had given the 15 pounds, our Lord would have sent him 1500 pounds by the good woman,

uerst hi hedde y-write ine hare testament / þet hi him let a þousend and vyf hondred pond. Ac hi lokede efterward ine hare testament and hi yzeȝ þe þousend pond defaced of hire write / and zuo ylefde þe guode wyfman / þet god wolde þet hi ne zente bote vif hondred.

which was the sum she had at first left him in her will, but the 1000 pounds was afterward found defaced.

Efterward saint gregori telþ þet saint boniface uram þet he wes child / he wes zuo piteuous: þet he yaf ofte his kertel and his sserte to þe poure uor god. þaȝ his moder him byete ofte þeruore. þanne be-vil þet / þet child yzeȝ manie poure þet hedden mezeyse. he aspide þet his moder nes naȝt þer. an haste he yarn to þe gerniere / and al þet his moder hedde y-gadered uor to pasi þet yer: he hit yaf þe poure. and þo his moder com and wyste þe ilke dede: hy wes al out of hare wytte. þet child bed oure lhorde: and þet gernier wes an haste aluol.

St Boniface showed great kindness to the poor, for which he was often beaten by his mother. On one occasion, his mother being absent, he emptied the garner for the poor, and his mother was nearly out of her wits, but suddenly, at the prayer of the child, the garner became full.

Efterward þer wes a poure man ase me zayþ. þet hedde ane cou / and yhyerde zigge of his preste ine his prechinge / þet god zede ine his spelle þet god wolde yelde an hondreduald al þet me yeaue uor him. þe guode man mid þe rede of his wyue / yeaf his cou to his preste þet wes riche. þe prest his nom bleþeliche / and hise zente to þe oþren þet he hedde. þo hit com to euen: þe guode mannes cou com hom to his house ase hi wes y-woned / and ledde mid hare alle þe prestes ken al to an hondred. þo þe guode man y-zeȝ þet / he þoȝte þet þet wes þet word of þe godspelle þet he hedde y-yolde. and him hi weren yloked beuore his bissoppe aye þane prest. þise uorbisne seeweþ wel þet merci is guod chapuare. uor hi deþ wexe: þe timliche guodes.

A poor man hearing that a gift to God is requited a hundred-fold, gave his cow to a rich priest, who took it home with him, and placed it among his other cows. At eventide the good man's cow came back, bringing with her an hundred cows belonging to the rich priest.

Mercy is good chaffer and multiplieth temporal goods.

Of þe guodnes of elmesse.

Of the goodness of alms.

[Fol. 68. a.]

Nou hest þou y-hyerd þe boȝes of þe trawe of merci. ac uor þan þet moche uolk byeþ / þet hare elmesse þet

Many bestow alms wrongly and uncleanly.

Alms should be given to the needful, and should be made pleasing to God.

hy doþ: hi lyezeþ / and hare oþre guodes. uor hi ne doþ naȝt ase hy ssolde. þeruore ich þe wyle sseawy ssortliche / hou me ssel maky elmesse: to þan þet hi by behofsa*m*. and þet hi liky god.

In almsgiving three things are to be considered.

1. A man must give of what belongs to him, and not of that pertaining to another.

Alms given of theft, toll, robbing, usury, are not pleasing to God.

þa*n*ne huo þet ssel do elmesse: hel ssel loki þri þinges. Verst: huerof he deþ elmesse. uor he hit ssel do of his oȝene / and naȝt of oþrema*n*ne. and þerof þet he heþ of guode wynnynge and trewe. god ne heþ hede of kueade yefþes. ac he his loueþ trewe and guode. Elmesse þet is y-do of þyefþe. of tol. of robbinge. of gauelynge. oþer of oþre kueade gaderinge: hit ne likeþ noþi*n*g god. Huerof þe writinge zayþ. 'þou ne sselt naȝt maky none sacrefice to god of oxe / ne of ssep / þet by spotty. uor god heþ grat wlatiynge / of zuych sacrefice.' and þe wyze zayþ ine þe writinge. 'þe ilke þet makeþ sac*r*ifice to god / of þe guodes of þe poure: he deþ ase þe ilke þet sslaȝt þet child be-uore his uader.' And saynt austin þus zaiþ. 'huet yefþe is þet' he zayþ. 'þet þe on nimþ gledliche / and þe oþer hit lyest wepi*n*deliche:?' and þeruore ssel ech loki huerof he deþ elmesse.

He who maketh sacrifice to God of the goods of the poor, is as he who slayeth the child before his father.

That is not gift which one taketh readily and the other loseth weepingly.

2. Look to whom thou shalt do good.

Ef*te*rward he ssel loky to huam he hit deþ. þa*n*ne þe writinge zayþ. Loke to huam þou sselt do guod. do guod to þe guode. þet is to þan: þet þou wenst by guod. and ne yef naȝt to þe ssrewe. ne ne loke naȝt þane zeneȝere. þet is to zigge: þet þou ne sselt naȝt yeue to þe kueade / be þe scele of his kueadnesse. ase doþ þo þet yeueþ þe ribaus / and menestrals / uor hare wykkednesse.[1] ne oþerlaker hi nolden ham yeue naȝt. þet is wel grat ze*n*ne ase ziggeþ þe haȝen. Ac huo þet ham yefþ / naȝt uor hare kueadnesse: ac uor reuþe / and uor þolemodnesse of hare pourehede / and of hare wyues / and of hare children. yef hi hise habbeþ. oþer of hire uader / oþer of hire moder. oþer uor oþre guode skele / ase his uor to wyþdraȝe uram ze*n*ne: he deþ

Give to the good and not to the shrew and the sinner,

that is to say, as the reward of their wickedness, as one giveth to ribalds and minstrels.

Nevertheless alms may be given them on account of their poverty.

[1] MS. *wylkednesse.*

wel. þa*n*ne elmesse y-yeue to þe poure. and more to ham þet byeþ riȝt poure of herte / and of wyl. þet habbeþ ylete uor god þet hi hedden / oþer þet hi miȝte habbe. þet þo þet ne byeþ naȝt poure of wylle: ac poure of nyede: wel ich habbe þe eft / y-zed. And alneway me ssel ham bleþeliche yeue / and nameliche to þe poure ssamueste. and to þe uaderlease. an to wyfmen wodewen. and to oþre nieduolle / þa*n*ne me yziȝþ þe nyede / and me hit moȝe do. and zuo me is y-healde to þe oncouþe / aboue alle oþren me is y-hyealde: to uader and to moder / hua*n*ne me y-ziȝþ hare nyede. Vor þe kende hit tekþ / and god hit acseþ / and hat.

Give alms to the poor, and especially to the poor of heart; to the fatherless, to widows, and other necessitous persons.

Above all shall one help his parents in their need.

Me ret of þe heyrone þet he draȝþ uorþ his uader and his moder hua*n*ne hi byeþ ealde / and ne moȝe ham naȝt porchaci. þeruore kende tekþ þet me ssel guod do to uader and to moder. and huo þet hit ne deþ: he is onkende. and zeneȝeþ a-ye kende / and a-ye god. þet hat to worþssipie uader and moder / and þeruore hit is wel riȝt þet hit misualle to hi*m* and to hare þet deþ harm uader oþer moder / ase hit is manye ziþe yualle.

[.a *uorbisne.*]

Nature teacheth us to do good to our father and mother.

[Fol. 60. b.]

Efterward me ssel ysy hou me ssel do elmesse / and þe manere his uor to yeuene. Vour *con*dicions be þe writinge ssolle by ine elmesse. þe uerste is þet me hise yeue gledliche and mid guod herte. uor god lokeþ more þe herte: þa*n*ne þe honden. Huerof saynt gregorie zayþ. þet god ine his sacrement ne lokeþ naȝt hou grat þing me yeue / ac mid huet herte. ase hit sseweþ wel ine þe godspelle of þe poure wyfman þet ne hedde bote tuaye uerþinges þet hi offrede to þe te*m*ple. Huerof oure lhord zayþ / þet hi hedde more y-layd: þa*n*ne alle þe oþre þet hedden y-layd greate þinges. Vor more likeþ oþerhuil to god an alfpeny þet a poure yefþ gledliche uor god: þa*n*ne a riche man yeaue an hondred marc grochindeliche and mid zorȝe of herte. and þeruore zayþ þe wyse ine þe writinge. 'make' he zayþ 'uayre chiere'

3. Consider how to give alms, and the manner of giving them.
1. Give gladly and willingly.

God looketh not to the gift, but to the heart of the giver,

and He is better pleased with the poor man's halfpenny than the rich man's hundred marks.

and glede ine alle þine yefþes.' And zaynte paul zuo zayþ þet 'god loueþ moche þane yeuere þet is gled and corteys.' And zome þer byeþ zuo uyleyne to þe poure huanne hi ham yeueþ enye elmesse / an haste his misziggeþ uoulliche / and his clepyeþ truons / and ham ziggeþ zuo uele atuytinges / and of folyes er þan hi ham aȝt yeue / þet wel is worþ þet zeluer. þe ilke elmesse / ne payþ naȝt god. and þereuore zayþ þe wyse ine þe writinge. 'bouȝ þin eare' he zayþ 'to þe poure / wyþ-oute zorȝe / and him ansuere mildeliche.'

There are some so discourteous to the poor,

that they accompany their alms with many twittings and upbraidings.

2. Give thy alms soon and hastily.

Say not to thy friend, "Go, and come again to-morrow."

Make no delay, when thou hast it in thy power to give.

"Nothing," says Seneca, "is so dearly bought as what one hath by delay."

Give thy offerings to God while thou livest,

for death waiteth for none.

Give thy alms for the love of Christ.

þe oþer þing þet behoueþ ine elmesse is. þet me hit do zone and hasteliche. þerof salomon zayþ. 'ne zay naȝt to þine urende / guo / and com ayen to morȝe / and þanne ich wylle þe yeue: huanne þou him miȝt an haste yeue.' And ine anoþre stede he zayþ. 'ne leng naȝt þine yefþe uram þe nyeduolle.' þet is to zigge / 'ne make him naȝt abyde: huanne þou miȝt an haste yeue.' þet is aye uele riche / þet makeþ grede þe poure þet habbeþ to done mid ham. and zuo moche his doþ abide / zuo uele ziþe hit behoueþ ham bidde and bezeche / beuore er hi wylleþ aȝt do / þet to moche hy ham zelleþ þe guodnesse þet hi ham willeþ do. Vor ase zayþ senekes. 'No þing ne is zuo diere y-boȝt: ase þet me heþ be biddinge.' And þis is þet me zayþ ine atwytinge. 'Dyere ha bayþ: þet byt.' And þous ssel ech man wel do zuyf[t]liche uor his zaule þerhuyle þet ha leueþ / and hol. þanne þe wyse zayþ ine þe writinge. 'Vayre zone' he zayþ 'do guod of þinen: yef þou hest huerof. and offre to god worþi offringe þerhuyls þet þou leuest. Vor þe dyaþ ne abyt naȝt.' And ine anoþre stede he zayþ. 'dò guod to þine uriende: to-uore þe dyaþe.' þet is to þine zaule / to huam þou sselt do guod to-uore þine dyaþe. oþer to þine trewe urende / þet is Iesu crist to huam þou sselt guod do to-uore þine dyaþe / doinde elmesses uor þe loue of Iesu crist to his poure. Vor þet me deþ þe poure:

me deþ hit to hi*m*. ase he zayþ ine his spelle. þa*n*ne [Fol. 61. a.]
þe elmesse þet me yefþ ine lyue / and ine helþe / more
is worþ: þa*n*ne þe ilke þet is y-do efter þe deaþe. Alsuo
ase þe lanterne þet me berþ be-uore þe ma*n*ne / hi*m* let
bet / and more zikerlaker / þa*n*ne þe ilke þet me berþ
behynde þe regge. And þeruore ous amonesteþ sainte
paul þet we do guod / þerhuyle þet we libbeþ. H[u]a*n*ne
a riche man ssel come to ane toune / oþer to ane cite.
he zent his messagyers be-uore[1] uor to nime guod in.
oþer oþerlaker he miȝte wel fayly: guod in uorto habbe.
þe guode forriers þet nimeþ and agrayþeþ þet hous of
paradys to þe riche ma*n*ne: byeþ þe elmessen þet ha
deþ ine his liue. þe elmessen þet byeþ y-do efter þe
dyaþe: byeþ ase þe hewe recreyd þet late comþ hom.
zuo þet þe lhord is oþerhuil euele y-herberȝed.

Alms given in life-time are more worthy than those given after death.

A lantern carried before a man is better than one borne behind his back.

[1 MS. *bo-uore*]

Our alms are our good forerunners, that prepare for us the house of Paradise.

3. Give liberally.

þe þridde *con*dicion þet ssel by ine elmesse is / þet
me ssel yeue largeliche be þan þet me heþ huerof. þe
wyse zayþ. 'yef to god / be þan þet he heþ þe y-yeue.'
And thobye zayþ alsuo. 'be þine miȝte by reuþeuol /
and m*er*ciuol. Yef þou hest moche guod: yef large-
liche. and yef þou hest lite: yef þerof bleþeliche / and
corteisliche.' þa*n*ne ech ssel yeue efter his miȝte / and
be þet / þet god hi*m* heþ y-yeue. Me vint of ane
kinge. to huam a poure acsede ane peny. he hym
ansuerede / þet zuich a lite yefþe ne wes naȝt uor ane
king. And of alisondre me ret. þet [he] yaf ane cite / to
onen of his s*er*gons. an hua*n*ne þe ilke hise wolde uor-
zake. uor þet / grat þing hi*m* þoȝte / to nime zuych
yefþe. Alisondre ansuerede and zayde. 'Ich ne loky
naȝt þet belongeþ þe to nimene: ac me to yeuene.'

If thou hast much, give abundantly;

but if little, give gladly and courteously.

Each shall give "after his might."

Alexander gave a city to one of his servants, who would refuse it on account of the greatness of the gift.

The king said to him, "I consider not what is proper for thee to take, but for me to give."

4. Give willingly and with a pure mind.

þe uerþe *con*dicion is / þet þe elmesse by y-do mid
wille / and mid *con*dicion. þet me ne zeche none ydele
blisse / ne þet me ne onworþi þe poure. to huam þet me
hit yefþ. ne uor elmesse þet me deþ ine dyadlich ze*n*ne.
me heþ presu*m*pcion uor to by y-borȝe. Zom uolk þer
byeþ / þet yef hy doþ elmesse: hi willeþ þet alle

hear of their charity.

wyte. Ac þe wyse zayþ / þet me do þe eimesse in-to þe greade of þe poure. Vor ase zayþ saynt gregorie. 'hit is y-noȝ to þe guode manne / þet yef he hit zent / of huam he onderstant his ssepe to habbe.' And þeruore zayþ oure lhord ine his spelle. 'Huanne þou dest elmesse. ne wyte naȝt þi left hand: huet deþ þi riȝt hand. zuo þet þin elmesse by y-hed. and þi uader of heuene þet izyȝt þin hedinge: hit þe halt.' þet is to zigge. þanne þou sselt do elmesse: loke þet ydele blisse. þet is to onderstonde be þe left half. ne by naȝt y-mengd. Ac do his in riȝte wone / and riȝte onderstondinge. þet is onderstonde by þe riȝt half. Ich ne zigge naȝt þet me ne ssel do þe guode workes oþerhuil to-uore þe uolke / uor to yeue guode uorbysne / hueruore god by yhered: and y-þonked. Vor þus him zayþ oure lhord ine his spelle. þet we maki oure guode dedes to-uore þe uolkerede / þeruore þet god by y-hered and y-glorefied naȝt uor þe los of uolke ase deþ þe ypocrite. and þeruore zayþ saint gregorie / þet me do his workes aperteliche / þet þe onderstondinge bi riȝtuol bezide.

Christ hath commanded us to give our alms secretly and without ostentation.

Good works may be done before the folk, for good example's sake,

so that God may be glorified.

The alms-giver must not despise [Fol. 61. b.] the poor recipient.

Efterward huo þet wyle do elmesse / he hit ssel zuo do / þet he naȝt ne onworþi þe poure to huam þet he hit deþ. þeruore zayþ þe profete. 'Ne onworþe naȝt' he zayþ 'þi uless. þet is þe poure þet is ilich þe / and of zuiche kende of uless and of blod ase þou art. and of zuiche wose.' Zom uolk byeþ þet onworþeþ þe poure / and ne dayneþ naȝ[t] to speke to ham. and yef hi spekeþ: gratliche and proudliche hi spekeþ. Zuo ne dede naȝt iob / þet zede / þet [he] ne onworþede neure þe guoinde / vor þet hi weren naked. ac raþre ham yaf cloþinge / and mete and drinke. þe holi man þaȝ he were king / and heȝ man / ne hedde none ssame of þe poure / ase doþ zome greate lhordes of þise wordle. þet wel doþ elmesse to poure / ac alneway his habeþ ine onwor[þ]nesse uor hare pourehede. And yef hi weren riȝtuolliche milde: hi ssolden betere louie þe uelaȝrede of poure

Some folk despise the poor, and speak largely and proudly to them.

[*a tokne þet iob wes king.*] Job was not ashamed of poor men.

The fellowship of the poor

men / þet byeþ poure uor god. þet hise moȝe wel edefie be uorbisnes and be wordes / þet of manie riche men þet hi habbeþ aboute ham / huer þer ne is bote covay[ti]se / ulaterie / yelpinge / and ham makeþ lete moche wel to done / and makeþ ham moche kuead to done / be hare euele rede.

is often to be preferred to that of rich men.

Efterward þer byeþ som uolk þet doþ ynoȝ elmesse / ac alnewey hi ne leteþ naȝt to done hare greate zenne. þe ilke elmesse ne ssel his naȝt berȝe. Vor yef hi sterueþ ine zuich stat: hire elmesse ne ssel ham naȝt wytie / þet hi ne ssolle by uor-lore. þanne zuich uolk byeþ ase þe ilke þet of one half makeþ þet hous / and of oþer half he hit brekþ. And þeruore zayþ þe writinge. 'Yef þou wilt kueme god: haue uerst reuþe / and merci / of þine zaule. uor huo þet is kuead and ontrewe to him: to huam ssel he bi guod and trewe?' zayþ þe writinge: ase yef he zede. [he] ne may naȝt[1] by guod and trewe to oþren: þet to him-zelue is kuead. And þeruore saint austin zayþ. 'Huo þet wile riȝtuolliche do elmesse: he ssel beuore aginne at himzelue. uor he ssel more louie his oȝene zaule: þanne anoþres: uor god.' Non ne wolde zigge þet yef he were reuþeuol / and uol of merci / þet ne ssolde habbe reuþe of his moder poure and zik. hou moche he hedde reuþe of oþren. Alzuo ich zigge / þe ilke þet ne is naȝt reuþeuol ne uol of merci / þet ne heþ pité of his zaule: huanne he wot þet hi is zik to þe dyaþe / þet is ine dyadlich zenne.

Some folk give enough alms, and yet forsake not their prevailing sins.

Alms alone will not save a man.

If thou wilt please God, have first mercy upon thy own soul.

[1 MS. *naþt*]

Let alms be preceded by repentance.

He is not merciful that hath no pity on his own soul, that is sick unto death.

Nou ich habbe þe y-noȝ y-ssewed of þe trawe of merci. þe stapes. þe boȝes. and þet frut. þet comþ ine þise wordle / and ine þe oþre. of þe frut of þise trawe ous spekþ dauiþ riȝt wel ine þe sautere / þer he zayþ þous. 'yblyssed byeþ þo þet ham yeueþ to þe poure / and to þe nieduolle.' **þet is to zigge: þet ne abit naȝt: al-wet þe poure him bit / ac** [illegible]
aksinge. **Vor me wes y**[illegible]

Blessed be those that give to the poor and needful, without delay, and without soli-

is. þet to mo[c]he bayþ / þet byt. Ne þe ilke ne heþ
[Fol. 62. a.] herte to yeuene: þet ne yefþ er me acsi. þe ilke deþ
wel þet yefþ to þe poure þet acseþ. ac he deþ bet: þet
yefþ wyþoute aksinge. And of þan zayþ þe sauter.
The merciful shall be blessed, 'Y-blissed is þe ilke þet onderstant to þe poure.' and
hueruore is he y-blissed? he zayþ efterward ine þe ilke
and shall be delivered from his foes at the day of doom. uers. þet god him wyle deliuri in þe kueade daies of his
yuo. þet ssel bi ate daye of dome þet ssel by hard and
kuead to þe wickede / þet ssolle by y-damned / uor þe
workes of merci / þet hi ne habbeþ naȝt ydo. þanne
The unmerciful shall be cursed [1 MS. þe] and driven from God's presence, þe demere ssel ham zigge at þo daye. 'guoþ ye[1] acorsede /
in-to þe uere of helle / mid alle þe dyeulen / þat you is
y-diȝt uram þe ginnynge of þe wordle. Vor ich hedde
honger / and þorst / ye ne me yeaue mete / ne drinke /
ich wes zik / þou ne come naȝt to me.' And þus he
ssel ham attwyte: þe workes of merci / þet hi naȝt
and shall be given over to their foes, the devils. habbeþ y-do. and þeruore hi ssolle bi betake at þo
daye: to hare yuon. þet byeþ þe dyeulen of helle. Of
huam þe rewþeuolle / and þo þet doþ ham to þe poure /
The merciful shall inherit the kingdom of heaven, and to þe workes of merci. ssolle bi betake at þo daye /
and ssolle by do in-to sayzine of þe riche of heuene / ase
zayþ oure lhord ine his spelle. Vor he ssel zigge to þan
[1 MS. þe] þet habbeþ y-do þe workes of merci / 'comeþ ye[1] yblissede
of mine uader / onderuongeþ þe riche of heuene / þet
is to you y-dyȝt / uram þe ginynge of þe wordle. Vor
þet ye habbeþ y-do to mine poure: ye hit habeþ me y-
do.' Grat worþssipe god ham ssel do / þanne he ham
þonkeþ / of þe workes of merci. and he ham ssel y[e]ue:
þet lyf wyþ-oute ende. And þeruore he zayþ ine his
and for their alms shall obtain mercy. spelle. 'Yblissed byeþ þe merciuolle: uor hi ssolle
habbe merci.' uor þet hi habbeþ ylengd / þet lyf of þe
They shall have everlasting life, poure be hare elmesse. Wel hit is riȝt / and skele / þet
god ham yeue þet lyf wyþ-oute ende / þet is / and ssel
by wyþ-oute ende. and þeruore þet hi habbeþ y-het
reuþe / of Iesu cristes lemes ine þe erþe / and hise
habbeþ y-loked / and y-conforted ine hare nyede. Hit

is wel skele þet me do ham ate ende merci / and þet me his deliuri of alle kueadnesse / of alle nyede. and þet ssel he do / huanne he ssel yeue þe blisse eurelestinde / mid merci his let uorþ / and his ssel herberȝi.

and Christ shall "harbour" them for ever.

þe yefþe of onderstondinge. and of þe uirtue of chasteté.

The gift of understanding, and of the virtue of chastity.

Holy Writ ous tekþ / tuo maneres of liues. huerby me comþ to þe liue wyþ-oute ende. þe uerste is yhote workuol [actiue] / uor þet hi is ine zuynch of guode workes / and makeþ man onderstonde to þe profit of him-zelue / and of his emcristen. þe oþer is y-hote resteuol [contemplatiue]. uor þet hi is reste / of workes wyþ-oute / and ne deþ him naȝt bote to god uor to knawe / and louie. hueruore hy his ydel of nyedes wyþ-oute / and ase aslepe. Ac hi is awaked wyþine to þenche of god / and him louie / and naȝt ne wylni: bote him to habbe / and uor him / alle oþre þinges / deþ ine uoryetinge. Vor hi is of al y-robbed / and y-piȝt ine god. and wylneþ uor to by to-deld uram þe dyadliche bodye: uor to by alneway mid Iesu crist / ase zaiþ zainte paul.

There are two modes of life, whereby one cometh to the life without end. The first is active—a life of good works. The second is contemplative—a life in which the soul seeks to know only God, and to forget all else,

and desires to be separated from the mortal body, and to be with Christ.

þe uerste lif is ine þe viȝtinge / ine þe uelde of guode workes / huer þe knyȝt lierneþ / ham proueþ / and aloseþ. þe oþer his reste wyþ god ine þe chombre of clene inwyt. þe uerste onderstant to uede god / mid þe mete of guode workes. þe oþer onderstant to by yued / and yueld of god be zoþe confort gostlich. þanne þe uerste is be-tokned be marþen / þet wes bisy uor to uede oure lhord / ase zayþ þet godspel. þe oþer is be-tokned be Marie / þet hire zette ate uet of Iesu crist / and lheste his wordes. þe uerste is way / and inguoinge to þe oþren. Vor non ne may come to þe liue restuolle: bote he by uerst wel y-proved ine liue byzye / ase zayþ sain gregorie. þe yefþes / and þe uirtues huerof we habbeþ y-speke aboue be-longeþ / to þe uerste liue þet is ycleped workuol. þe tuo laste huerof we

The first life is in fighting in the field of good works.

[Fol. 62. b.]

The other is rest with God in the chamber of a pure conscience.

Martha is a type of the first life, and Mary of the second.

The gift of understanding and wisdom belongeth to the life contemplative.

ssolle speke mid þe helpe of gode and of þe holy gost. þet is to wytene / þe yeffþe of onderstondinge / and þe yefþe of wisdom : belongeþ to þe oþre liue þet is y-hote restuol. þet lif is ine tuo þinges / ase we habbeþ aboue y-zed. þet is to wytene / ine riȝte knawlechinge of god / and ine stedeueste loue. þe loue of onderstondinge leth to stedeuestnesse of riȝte knaulechinge. þe yefþe of wysdom / leth to stedeuestnesse of loue.

To this life belong also a right knowledge of God and a stedfast love.

The gift of understanding given by the Holy Ghost,

Nou we willeþ zigge uerst of þe yefþe of onderstondinge / be þan þet þe holy gost wile ous teche. þes yefþe þet is y-hote yefþe of onderstondinge / ne is oþer þing / be þe halȝen / and bi þe maistres / bote a lyȝt and a grace of briȝtnesse / þet þe holy gost zent in-to þe herte / huerby onderstondinge of man is arered uor to knawe his sseppere / and þe gostliche þinges þet ne moȝe naȝt by y-zoȝe bodilich ine alle þe þinges þet belongeþ to þe helþe of zaule. mid skele kendelich ne onderstondinge of man of hi*m* / ne uor hi*m* / ne may come. þes god is y-cleped lyȝt. Vor he clenzeþ þe onderstondinge of man / of þiesternesse of prode / and of spottes of zenne. Vor ase þet liȝt bodilich deþ away þiesternesse and makeþ briȝtliche izy þe þinges bodilich : alsuo þis liȝt gostlich clenzeþ þe onderstondinge of man / al to þan þet he moȝe briȝtliche ysy / and þet he moȝe knawe briȝtliche and zikerliche / ase me may y-knawe ine þise dyeadliche liue god his sseppere / and þe sseppinges gostliche / ase bieþ þe angles / and þe zaulen. þet belongeþ to þe helþe of zaules. ase byeþ þe articles of þe beleaue / huerof we habbeþ beuore y-speke ine ane stede be him-zelue. þis knawynge nis bote in inwyt wel yuayred / and wel yclenzed. Vor ase þe zike eȝe ne may naȝt wel yzi briȝtnesse. alsuo þe onderstondinge of man ase moche ase in hi*m* is / ne may ysy / ne knawe þe þinges gostliche / bote he by wel yclenzed / of alle lac of uclþe / be zoþe byleaue / þet clenzeþ þe herten / ase zayþ þe writinge. Ac þe

is a light and a grace of brightness which enables man to know his Maker,

and those spiritual matters pertaining to the help of the soul.

This gift is called light, for it cleanseth the understanding of the darkness of pride and of spots of sin,

and enables man to know clearly and surely God his Creator.

The sick eye may not see clearly, neither may man's understanding perceive spiritual truths without being first purified by the Divine light.

yefþe of þe holy gost / huerof we spekeþ hier / uolmakeþ þise uayrhede / and þise cle*n*nesse ine herte / to þet his holy zaule / þet is y-clenzed / and aliȝt / mid þise liȝte of onderstondinge: miȝte ysy and knawe god / and al þet hi*m* is niede / and guod to his yborȝinge / and þet is þe blissinge / huerof god spekþ ine his spelle / þo he zede. 'yblissed byeþ þo: þet byeþ clene of herte / uor hi ssolle ysy god ine hi*m*-zelue ase he is be byleaue alyȝte / and y-strengþed be þe yefþe of onderstonndinge.' Vorzoþe efter þe dyeaþe / ine paradis hi ssollen yzy hi*m* / al aperteliche / wizage / to visage.

The Holy Ghost enlightens the soul.

The clean of heart shall see God as He is, by belief through the gift of understanding.

[Fol. 63. a.]

þa*n*ne zayþ zaynte paul. þis yefþe deþ away alle uelþe of herte / and hire clenzeþ parfitliche of alle lackes / and speciallicho of þe lacke of þe ze*n*ne of lecherie. Vor huo þet is be-ueld mid þo lac: he is riȝtuolliche yblent / and heþ ylore þe eȝen of þe herte / skele and onderstondinge / zuo þet he ne may y-knawe his sseppere / ne þinges þet wendeþ to þe helþe of zaule. Ac is ase best þet ne heþ wyt ne skele ine hi*m*. þa*n*ne dauiþ zayþ ine þe sautere. þet man to huam þet god heþ y-do zuo grat worþssipe þet hine made to his ymage and to his anliknesse huerby he may y-knawe god and habbe / þet he ne heþ y-do none beste: heþ zuo uoryete his sseppere / an þe guodnesse þet he heþ hi*m* y-do / þet he is become ilich to fole bestes / þet ne habbeþ none onderstondinge. þe ze*n*ne þet mest makeþ man ilich to uoule bestes / and to uelþe: is ze*n*ne of lecherie. huerof we habbeþ be-uore y-zed þer we speke of ze*n*ne. þe yefþe þa*n*ne of onderstondinge / þet is of erþe speciallicho / to þo uelþe bestrepþ of þe herte þe ze*n*ne of lecherie / an he tekþ uayrhede and cle*n*nesse / huerof wext a wel uayr traw. þet is þe u*ir*tue of chasteté / huerby me comþ to þo g*r*eate blissinge þet god be-hat to þan þet lokeþ cle*n*nesse of herte: hua*n*ne he zede. 'yblissed hi by þe clene of

This gift puts away all filth of the heart, but especially lechery.

For who is defiled with this sin has lost the eyes of his heart,

and is no better than a beast.

Lechery makes a man like to foul beasts.

The gift of understanding stripe the heart of this sin.

Blessed are the

pure of heart, for they shall see God.

herte uor hi ssolle yzy god.' uor þet hi ssolle habbe þe eȝen of herte wel yclenzed and wel aliȝt of þe yefþe of onderstondinge.

Of the seven steps of chastity.

Of þe zeue stapes of chasteté.

I. A clean conscience. Without an undefiled mind there is no chastity pleasing to God.

þys traw wext and profiteþ / and clifþ ase doþ þe oþre to-uore yzed / be zeue stapes. þe uerste stape is clene inwyt / þet is þe rote of þise trawe uor wyþ-oute clene inwyt: no chasteté ne lykeþ to god. þis chasteté / þis cle*n*nesse / þis purté / acseþ þet me loki þe herte uram euele þoȝtes / þet hi naȝt ne *con*senti / and of kuede wilni[n]gges. Vor huo þet hi*m* *con*senteþ to kueade wylles / and to þe kueade þoȝtes of his herte: he ne is naȝt chast. þaȝ he by uer uram þe dede. uor be þe *con*sentinge wyþ-oute more: he ssolde by uorlore yef he sterf þerinne.

He who consents to evil thoughts is not chaste, though he be far from the deed.

Three things tend to produce purity of heart. The first is to hear joyfully the word of God.

þri þinges moche byeþ worþ to loki þe cle*n*nesse of herte. þe uerste is / bleþeliche y-hyere þe wordes of god / and his spelles. Huerof oure lhord zayþ ine h[i]s spelle / to his deciples. 'ye byeþ' he zayþ 'alle clene / be þe wordes þet ich you habbe yzed.' Vor godes word is ase a uayr ssewere / ine huam me yziȝt alle þe lakkes of þe herte. þet oþer þing is zoþe ssrifte þet is þet lauor / huer he hi*m* ssel olte wesse. þe writinge zayþ ine þe bok of kinges. þet elyseu þe profete het to naaman þet wes mezel / þet he him wesse ine þe flom Iordan zeuezi þe uor to by clene of his euele. And þo he þer wes ywesse: þo wes he al klene and al hol of his euele. þe flum iordan þet is ase moche worþ: ase stream of dom / and be-tokneþ ssrifte. huer man ssel hi*m*-zelue deme mid greate zorȝe[1] of herte / and mid greate repentonce / zuo þet o stream of tyeares: yerne be þe *con*dut of þe eȝen. and zuo þe mezel ssel bi al hol and clene. þet is þe zeneȝere / yef he him wesst zeuezyþe / þet is to

The second is true shift, which is the laver in which one shall oft wash.

Bear in mind the story of Naaman's washing in Jordan seven times.

Jordan signifies the stream of judgment, and betokens shrift, in which man shall judge himself with great sorrow of heart, and repentance, so that a stream of tears run from his eyes.

[1] MS. *zorþe*

zigge / of alle his zennes. And þeruore zayþ saynt bernard. 'loue ssrifte: yef þou wilt habbe uayrhede. Vor ssrifte ne is naȝt wyþ-oute uayrhede.' [Fol. 63. b.]

The third thing is a remembrance of Christ's passion,

for that is the armour most dreaded by the devil.

This is betokened in the Scriptures by the adder of brass.

The adder denotes the body of Christ.

[1 MS. *eddres*]

Look by true belief to the brazen serpent, that is, to death and passion of Christ

þet þridde þing is / beþenchinge of Iesu *cristes* pine. Vor no uondinge / none euele þoȝtes ne moȝe bleue ine herte: þet ofte recordeþ þane dyaþ and þe pine of Iesu *crist*. Vor þet is þe armure þet þe dyeuel dret mest ase þe ilke be huam he wes ouercome / and be huam he lyeas his miȝte. Þet is ous betokned in þe writinge of þe eddre of bres þet Moyses be þe heste of oure lhorde arerede ope þe pole zuo heȝe: þet al þet uolk hise yzeȝ. And alle þo þet his yzeȝe: weren y-held of þe prekiynges of þe eddren. Þe eddre of bres arered ine þe pole: be-tokneþ þet body of Iesu *crist* y-hanged ine þe rode. Þet wes þe eddre wyþ-oute uenym huerof wes y-mad þe *tri*acle of oure helþe / to ham þet byeþ y-smite / and enuenimed of þe prekyinges of þe uenimous eddre[1] of helle / þet is þe dyuel. Loke be zoþe belyaue ine þe eddre of bres. Þet ys to zigge / þet he þenche of þe pinen of Iesu *crist*. and anhaste he ssel by hol / and bi y-uryd of þe uondinges of þe dyeule.

II. Keep the mouth from foul words,

which oft kindle the fire of lechery.

Evil words of foul women mar good virtues.

He who will say and listen to foul words is not chaste.

If the words be loathsome, it is sign that there is filth in the heart.

Þe oþer stape huerby þis traw clyfþ and profiteþ. is to loki þane mouþ uram uoule wordes / þet wendeþ to ribaudye and to oncle*n*nesse. uor be zuych blest and be zuych wynd: is ofte aquyked þet uer of lecherie. Huerof þe writi*n*ge spekþ. þet 'word of fole wyfman / is berninde ase uer.' An zaynte paul þus zayþ. þet 'þe kueade wordes of fole wyfme*n*: amerreþ guode þeawes.' And þeruore huo þet wyle loki chasteté: hit behoueþ þet he hi*m* loki uram zuyche wordes. Vor huo þet ble[þe]liche hise zayþ / oþer bleþeliche his yherþ: he sseweþ wel þet he ne is naȝt chast. Vor þer ne may go out of þe uete: bote zuych ase þer is inne. Yef þe wordes byeþ uoule and lodliche / þet is apert tokne þet þe uoulhede and þe lodlichhede byeþ ine þe herte. Vor

be þe mochelhede of þe herte: þe mouþ spekþ. þet zayþ oure lhord ine his spelle.

III. Guard all the wits of the body—the eye from foul sights, the ear from foul words, the hands from wicked handling, &c. These are the five gates of the city of the heart, whereby the devil oft goeth into the heart.

Þe þridde stape is wel to loki alle þe wyttes of þe bodye / ase þe eȝen uram fol zyȝþe. þe earen / to hyere fole wordes. þe honden ura[m] wyckede takinges. þe nase: uram to moche lostuolle smelles. þane mouþ uram to lostuolle metes / and ine guode smackes. þise byeþ þe vif gates of þe cité of þe herte / huerby þe dieuel geþ in ofte ine þe vif þerles of þe house / huerby þe dyeuel ofte geþ in-to þe herte / ase zayþ þe profete. Vele guode men and stronge habbeþ by y-nome and ouercome / be þan þet hi ne lokede naȝt wel þise gates. And yef þou wylt habbe uorbisnes: þench þet non ne wes stronger þanne samson fortin. ne wiser þanne salomon. ne more milder þanne dauid. and alnewav uillen be wyfmen. Ac uorzoþe yef hy hedden wel yemd þe gates: þe uyend ne hedde naȝt ynome zuo greate casteles. Vor ase zayþ saint gregorie. 'þe tour of þe herte ne may naȝt by nome bote þe gates by opene to þe ost of þe dyeule.' Huerof þe yealde filozofes hem uledden in-to uerre stedes in-to dezert. þeruore þet hi ne miȝten yzy / ne yhere / ne uele / þing huerby þe strengþe of hire workes uledde away / ne huerby hi ssolden lyese hire chastete. þe oþre þeruore þet hi ne ine zenne to þenche of filozofie / hy presten out hare eȝen of þe herte / þet hi ne zeȝen þing þet ham miȝte wyþdraȝe uram hire contemplacion. þanne þe bodiliche wyttes byeþ ase þet hors þet yernþ wyþ-oute bridle zuo þet hit deþ ualle his lhord. Ac þe herte chaste / ham ofhalt mid þe bridle of skele. Nou ich habbe þe yzed þane skele.

Samson, David, and Solomon were overcome through not guarding these gates.

St Gregory says, "The tower of the heart may not be taken unless the gates be open to the devil's host."

[Fol. 64. a.]

Philosophers of old fled into deserts to preserve their chastity.

The bodily wits are as a horse without a bridle,

but a chaste heart restrains them with the bridle of reason.

IV. Let the flesh be governed by the spirit.

Þe uerþe stape is ssarpnesse of liue to do his uless onderuot þet is wrang to þe goste / ase zayþ zaynte paul. Vor huo þet wile quenche þet uer of lecherie: he mot do away þe aliȝtynges þet norisseþ zuych ver. þet bieþ þe lostes and þe eyses of þe herte / þet berneþ

The lusts and pleasures of the heart mar chastity.

and aliȝteþ þet uer of lecherie / and amerreþ chasteté. þanne saint bernard þous zayþ / þet chastete spilþ be lostes. þe writinge zayþ / þet Ieremies brechgerdel / rotede bezide þe wetere. Vor chasteté / þet is onderstonde / and betokned be þe brechgerdle: þet uorrotede / ine þe wetere of uoule lostes. And þeruore / huo þet wyle him loki uram berninge: he ssel do away þe ilk brondes / þe wyþdraȝinges of mete / and of drinke / and be ssarpnesses of his bodie. Huer-of þe writinge zayþ. þet þe children þet weren y-norissed mid greate metes / nolden naȝt ethe of þe lostuolle metes / weren y-boȝe ine þe fornayse of babyloyne. huerby is onderstonde: zenne of lecherie / þet is yquenct mid uorberinge of mete and of drinke / and be ssarpnesse of lyue. Ac þe greate metes / and þet stronge wyn / aliȝteþ and norisseþ lecherie / ase oyle oþer grese aliȝteþ and st[r]engþeþ þet uer.

Jeremiah's girdle that became rotten beside the Euphrates, denotes chastity, which is marred by foul lusts;

and therefore we must put the sin away, by fasting, and by penance.

The children who would not eat of "lustful meats," were preserved in the furnace of Babylon.

Great meats nourish lechery, as oil or grease keep up the fire.

þe vifte stape is be-uly kueade uelaȝrede and þe enchesons of zenne. Moche uolk byeþ y-ualle ine zenne be kueade uelaȝrede þet naȝt elles ne hedden yualle. Ase þe leuayne zoureþ þet doȝ and hit draȝþ to smac: alsuo þe queade uelaȝrede amerþ þet guode los of þe manne. A roted eppel amang þe holen: makeþ rotie þe yzounde. yef he is longe þer amang. A quic col bernínde ope ane hyeape of dyade coles: hit his zet alle auer. Huerof þe sauter zayþ. 'þou sselt by holy mid þe holy. and poure mid þe poure.' ase yef he zede. yef þou wilt loki þine klennesse and þine chasteté: beuli þe uelaȝrede of þe kueade. Vor yef þou louest þe uelaȝrede of þe queade: þou sselt by zuych ase hi byeþ. Vor huo þet loueþ uelaȝrede of fol: hit behoueþ þet he by fol. þet zayþ þe wyse ine þe writinge. Alsuo behoueþ him beuly þe encheysones of zenne / ase speke priueliche to wyfman ine stede suspect. on: wyþ one. Vor þet yefþ ofte encheysoun to zeneȝy huanne me heþ þane time and þane stede. Huer-of we redeþ ine þe boc

V. Avoid the fellowship of the wicked,

for it mars a man's good fame.

A rotten apple will spoil a great many sound ones.

If thou lovest the company of the wicked thou shalt be such as they are.

Avoid the very appearance of evil, and go not into temptation.

The story of Amon, king David's son.

of kinges. þet amon þet wes dauiþ is zone: huanne he hild his zoster / on: to one / priueliche ine his chombre / he hise uorlay. Iosepes lheuedy þo hy uand alone him / hi wolde do him zenezi mid hire. ac he him uledde / ase wys / and hise uorlet. þeruore zayþ zainte paul. beuly fornicacion. þet is to zigge / þe encheysons þet moze lede to zenne of lecherie. Vor me ne may nazt betere ouercome zenne of lecherie / ne loki chasteté: þanne to by-uly þe encheysones of zenne. þeruore þe angle zede to lot / þet he ssolde guo out of þe cité of sodomme / and alle þe boundes. Vor hit ne is nazt ynoz to lete þe kueade uelazrede ne þe zenne: bote he ne lete þe markes of zenne. þet is to zigge: þe encheisons of zenne. Me couþe zigge. zuo longe geþ þet pot to þe wetere: þet hit comþ to-broke hom. and zuo longe uliziþ þe ulindre aboute þe candle: þet hi bernþ. Alsuo me may zuo moche zeche þe enchesouns of zenne / þet me ualþ. þanne huo þet wyle him loki / uram berninge he ssel him wyþdraze.

Avoid those things that lead to lechery.

[Fol. 64. b.]

Lot was commanded not only to leave Sodom, but all its bounds.

So one must forsake lechery, and the temptation leading to it. The moth flieth about the candle until it is burnt.

VI. Be occupied with good and honest works.

The devil tempteth the idle man. Idleness is the mistress of much wickedness.

[1 steppe?]

þe zixte stape is / to by ine nyedes of guode workes and oneste. Vor þe uyend þet neure ne / slepþ / huanne he uint man ydel and sleawol guod uor to done / he him deþ ine his niedes / and deþ him stempe[1] liztliche in-to zenne. þanne þe writinge zayþ / þet idelnesse / þet is to zigge / sleuþe and onlosthede wel to done / is maystresse of moche quead. And þeruore zayþ zaynte paul. 'Ne yef nazt' zayþ he 'stede to þe viende.' þet is to zigge: ne by nazt ydel / þet þe uiend ne uinde stede þe uor to uondi. Vor he is ydel of guode workes: þet yefþ stede to þe zaule hire uor to uondi. þeruore zayþ saint gerome. 'Do alneway zome þinges of zome guode workes / zuo þet þe dyeuel þe uynde alneway workinde. uor huo þet is ydel / he him ne may nazt longe hyalde þet he ne ualle in-to zenne.' þanne þe profete zayþ. uor þet wes þe zenne of sodome / þet prede. ydelnesse. and plenté. þet is to zigge / þet hi ethen / and uorzuolze /

"Wherefore," says St Jerome, "let the devil always find thee employed."

Sodom fell into sin through pride, idleness, and plenty.

and naȝt ne dede. huer-by hy uillen in-to þe uoule zenne þet naȝt ne is to nemni. alsuo deþ moche uolc þet lyeseþ hare time / and hine bezetteþ ine ydelnesse / and ine to moche of metes an drinkes / and ine fole pleȝes. ine childhedes / ine liȝthedes / ine zonges / ine karoles / and ine tables / in ches / and ine oþre fole gemenes. Ine zuyche liȝthedes wasteþ hare time. and þeruore hi ualleþ liȝ[t]liche ine moche uoul zenne / and ofte in-to þe pette of helle. þet is ate pricke of þe dyaþe / huerof he[1] ne nimþ none hede.

Much folk lose their time in idleness, in meats, drinks, foul plays, childishness, levity, songs, carols, tables, chess, and other foul games, and so fall into sin.

[1 MS]

VII. Offer good prayers to God.

þe zeuende stape is guode benes to god / þet moche is worþ to ouercome alle zenne / and nameliche zenne of lecherie. þanne saynt ambroyse zayþ. 'holy bene is a guod sseld / a-ye alle þe berninde gauelockes of þe dyeule.' and ysidre zayþ. þet / þet his remedie aye alle zenne. to him þet yernþ to holy benes / an haste huanne þe vyend asayleþ þe herte. Vor wone to bidde: aquencþ alle þe asaylinges of zenne. Holy bene is wel miȝ[t]uol auoreye god. uor hi is y-ssored / mid uour þinges ase mid uour poss[t]es.

Holy prayer is a good shield against lust. It is powerful before God, for it is shored with four things, as with four posts.

þe uerste is riȝte beleaue huer-of zayþ oure lhord ine his spelle. 'In al þet þou acsest ine þine benes / haue guode beleaue / and uest hope ine god: and þou sselt habbe / þet þou acsest.' Saint Jacob zayþ. þet me acsy to god / ueste bileue / wyþ-oute drede. uor huo þet dret: he is ase þe waȝe of þe ze / þet þe wynd let hider and þider. And þeruore he þet geþ yerninde / and talyinde / ne þengþ naȝt aye god. þe oþer þing þet ssel by ine bene is hope uor to habbe þet me byt. Huer-of þe sauter zayþ. haue guode hope ine god / and he þe wile do þet þou him acsest. And þeruore zede he ine ane oþre stede. 'Lord haue merci of me: uor min herte hopeþ ine þe.' Grat hope ous yefþ him uor to bidde / zuo þet he ne zayde naȝt / ine behotingge / þo he zede ine þe godspelle. 'huo þet acseþ: he nimþ. and huo þet zekþ: he vint. and huo þet clepeþ: god hi

1. The first is true belief. Have a good faith and hope, and thy prayers shall be answered.

He who is without faith is as the wave of the sea, driven by the wind.

[Fol. 65. a.]

2. Have good hope to have what thou askest for.

Ask wisely, diligently, and perseveringly,

openeþ.' þet is to onderstonde / huo þet acseþ / wysliche. huo þet zecþ / diligentliche. and huo þe[t] clepeþ / bleuindeliche. Hua*n*ne þise þri þinges byeþ ine hire skele. wyt. diligence. and p*er*seuerance : god ham y-herþ an haste. wyt: þet þou acsi wisliche. Moche uolk acseþ / þet ne byeþ naȝt y-herd / uor hi makeþ kueadliche hire acsinge. Huerof saint Jacob zayþ to þan þet ne wyteþ huet hi acseþ. 'þou acsest' he zayþ 'to god ofte / ac naȝt ne onderua[n]gst.' zome akseþ to heȝ þing / more þa*n*ne ham behoueþ / ase dede þe tuaye apostles saint Jon / and saint Jacob. þet acsede þe on of ham zete ane þe riȝthalf of oure lhorde ine his regne / and þe oþer ane his lefthalf. Hi ne acsede naȝt wisliche ac raþre hit þoȝte grat presu*m*cion. And þeruore he ham ansurede oure lhord hardliche and ham zede. 'Ye ne wyteþ huet ye acseþ.' þa*n*ne huo þet wile wysliche bidde god / yef he him lokeþ uram presu*m*pcion / oþer þet he ne wene greate þinges of him-zelue ase dede þe farisen[1] þet yalp ine his benes / and onworþede þane pubblycan. Ac mildeliche me ssel to god bidde / and him-zelue deme beuore god þet yziȝþ þe herten of þe uolke. and wot hare eueles / and hire lackes / and wot huet ham is nyed / betere þa*n*ne ham-zelue conne. Nim hede to þe poure truons / hou hi sseweþ hire eueles / and hare defautes / uor to maki þet uolk / to habbe þe more reuþe of ham. Alsuo me ssel do to-uore god / mildeliche ssewy his lackes / and his ze*n*nes þere recordy / uor to habbe grace and uoryeuenesse. þe oþre byþ þet ne conne acsi bote þinges libbinde and little / ase byeþ þe guodes of time. God þe wyle wel g*ra*tter þinges yeue. He nele þe yeue pere / ne eppel / ase me deþ ane childe. ac greate þinges he wile þet þou him acsi. þinges þet þe by profitable / to helþe of zaule / ase his g*ra*ce and his blisse. Vor huo þet acseþ to god richesses / worþssipes / heȝnesses / oþer dyeaþ of his yuon : he zent to gode uoule benes. and þeruore he ne

and God shall hear in haste thy prayers.

Some ask more than is proper for them, as did the apostles John and James,

who were reproved by our Lord for their presumption.

Let no man be overweening like the Pharisees,

[1 *farisen f*]

but let him pray meekly before God.

Take heed to the poor beggars, how they exhibit their evils in order to excite pity.

So shall one show meekly before God his lacks and sins. Other folk pray for temporal gifts,

but God will not give thee a pear or an apple as one doth to a child.

hierþ his naȝt. þeruore zayþ zaint austin. 'Ne onderstand naȝt' he zayþ 'of god uor greate þinges / þe guodes þet he yefþ / alsuo wel to þe kueade / ase to þe guode.' he wyle zigge. me ne ssel naȝt hyealde uor greate þinges / þe guodes þasinde þet god yefþ / alsuo and more yet to þe kueade: þanne to þe guode / and þeruore his yefþ god to þe wyckede: þet þe guode lierni to onworþi þet he yefþ to þe kueade / ase zayþ zaynt austin. 'Huanne þou bist þanne god' / zayþ saynt ambroyse / 'aceseþ grat þing / þet byeþ þo þet euremo ilesteþ wyþ-oute ende / naȝt þe þinges pasinde. Vor þe ilke bene ne comþ naȝt to gode.' þeruore ous tekþ oure guode mayster Iesu crist / uo[r] to acsi wysliche. and ous ssepþ oure acsinge þo he zede. 'Yef þou acsest eni þing to mine uader / ine mine name: he hit þe wile yeue.' Yef he hit aceseþ mid þe name of Iesu crist / þet aceseþ þet behoueþ[1] to helþe of zaule. Vor Iesu / is asemoche worþ: ase helþe. And huet þing ssolle we þanne acsi: he ous tekþ ine his spelle þo he zede. 'Verst ocseþ godes riche / and his riȝtuolnesse. and alle þise timliche þinges: þou sselt habbe to auontage.' Vor ase me can zigge / 'to þe meste niede: me ssel alneway yerne.' We habbeþ niede of tuo þing. of gostliche guodes / and of timliche guodes. Ac wel more nyede we habbeþ of gostliche guodes. and þeruore we ssolle his uerst and principalliche bidde. and god his wile ous yeue / and ous wile do auontage of þe oþre guodes / þet byeþ þe timliche guodes. We ne ssolle naȝt maki of þe oþre [seconde] guodes principals / ase doþ þe couaytouse / þet ne zecheþ oþer lif / bote þet / þet ham faileþ / and ham ascapeþ wille hi nolle hi. Ac þe riche of heuene is þet lif eurelestinde: we ssolle bidde be ofseruinges of guode workes. And þet is þet god zayþ. 'biddeþ uerst godes riche / and his riȝtuolnesse.' þet is / do guode workes / huerby me may come to þo riche þet neure ne ssel faili. an huo þus hit bit: god deþ him

He desires us to ask what is profitable to the soul.

Temporal gifts are bestowed upon the evil as well as upon the good,

wherefore the good should not set great store by them.

[Fol. 65. b.]

We must ask all things in the name of Jesus.

Jesus signifies help.

[1 MS. *bokoueþ*]

"Seek first," says Christ, "God's kingdom and his righteousness," &c.

We should yearn for the greatest gift,

for we have more need of spiritual than of temporal gifts.

Wherefore let us pray for life everlasting,

and power to do good works, whereby one

auontage of þe timliche guodes. uor he hise him yefþ to his wone ynoȝliche. uor naȝt ne lackeþ to ham þet louieþ god / and dredeþ / ase zayþ þe writinge. Ac þe couaytouse of þe wordle: þe more þet hi habbeþ / þe lesse hi habbeþ. huo þet mest heþ of mayné / and mest hi*m* faileþ[1] of mete. and þet mest heþ hors: mest hi*m* fayleþ gromes and stablen. And sain[te] Ierome zayþ. þet 'to þe wreche fayleþ: þet he heþ / and þet he neþ.'

The covetous men of this world are never satisfied.

Nou þench þa*n*ne hua*n*ne þou woldest bidde god and acsi wisliche / and diligentliche / þet is ententifliche / and pe*r*seuerantliche: and he þe wille y[e]ue: þet þe hest niede to þi profit / an to helþe to þine zaule.

3. Let there be devotion of heart in thy prayer.

Say thy prayer in thine heart,

and put out all fleshly and foul thoughts.

þe þridde þing þet ssel by ine bene: is deuocion of herte / þet is to arere þe herte to god / wyþ-oute þoȝte ine oþre stede. þa*n*ne oure lhord zayþ / 'hua*n*ne þou sselt bidde god / be-tuene þine teþ.' þet is to zigge / ine þine herte. ssete þe dore ope þe. þet is to zigge: do out alle þoȝtes ulessliche / uoule / and wordleliche / and zuo bide þine uader of heuene ine halke. Saynt cip*ri*an þous zayþ. þet alle þoȝtes ulessliche and wordleliche me ssel diȝte uram þe herte / þet wyle god bidde. zuo þet his herte ne þenche to oþre þinge: bote to þet he ssel bidde. 'hou' zayþ 'he / wenst þou / þet god þe y-here / hua*n*ne þou ne hierst nat þi zeluc?' And ysidre zayþ. 'þa*n*ne / we biddeþ zoþliche / hua*n*ne we þencheþ nawerelles.' And saint aug*us*tin zayþ. 'Huet is hit worþ to sterie and to beate al day þe lippen / hua*n*ne þe herte is al domb?' zuych difference ase þer is be-tuene þe cheue and þe corn / be-tuene bren and flour of huete / betuene þe uelle and þe beste: zuyche difference is betune þe rearde of þe bene / and þe deuocioun of þe herte. God ne is naȝt goth[2] to uede mid leaues. alsuo þe bene þet is y-wriȝe ine leaues of wordes / wyþ-oute deuocion of herte / ne likeþ naȝt to

We pray truly when we think of nought else.

What good is it to move the lips, while the heart is dumb?

The voice of prayer is but chaff and bran. The devotion of the heart is the corn and flour of wheat.

[1] MS. *sailcþ* [2] *got?* = goat

god / ac raþre hi*m* mis-payþ / and him[1] went þet yeare / þet he hit ne yhiere. uor he ne onderstant naȝt zuiche speche. Huo þet bit god wyþ-oute deuocion of herte: he spekþ to god patroyllart. ase þe ilke þet spekþ half englis and half urenss. he spekþ to god mid mouþe: ac þe herte spekþ oþre speche / hua*n*ne he þengþ elleshuer. þa*n*ne hit þe þingþ þet zuych uolk / þet zuo biddeþ god: hi*m* scorneþ. ase he þet wile scornj ane dyaue: he waggeþ þe lippen onlepiliche and makeþ semblont to spekene: and naȝt ne zayþ. To zuiche uolke makeþ god þet dyeaue eare. Ac þe bene þet comþ / of þe dyepnesse of þe herte: þo yherþ oure lhord. Vor ase zayþ þet godspel. 'god is a gost. and þeruore huo þet wile by yhierd of god: hit hi*m* behoueþ þet he bidde ine goste / and ine zoþe.' Dauiþ ous tekþ to bidde god deuoutliche ine þe sautere / þo he zede. 'lhord mj bene bi ydiȝt beuore þe: ase þet stor.' þet stor hua*n*ne hit is ope þe uere smelþ zuete. alsuo deþ þe bene: hua*n*ne hi comþ of berni[n]de herte of þe loue of god / smelþ wel zuete to-uore god. oþerlaker þe bene ne comþ naȝt beuore god / bote hi come of þe herte. ase þe messager þet none lettres ne brengþ / oþer þet ne is naȝt wel yknawe: ne comþ naȝt liȝtliche touore þe kinge. bene wyþ-oute deuocion / is messagier wyþ-oute lettres / and wyþ-oute knawlechinge. huo þet zuych messager zent to cort: euele ha deþ his niedes. Vor ase me zayþ *com*munliche. huo þet fol zent: fol abyt. Huo þet wyle þa*n*ne zoþliche bidde god: he ssel to god grede mid dyepe herte / ase dede dauid þet zede ine þe sautere. 'lhord god yhyer mine bene and mine rearde þet ich grede to þe / mid þe dyepnesse of herte.' þe hete of loue: is þe gredinge of herte / þet zayþ saynt aug*ust*in. þe ilke rearde and þe ilke gredinge / hi*m* likeþ. naȝt rearde uor to telle tales. Saint gregorie zaiþ. þet zoþliche bidde god: is biter zobbinge of uorþenchinge. þet is to zigge / of zorȝe / and of

[1 MS. *his*]

[Fol. 66. a.]

He who prays without devotion, addresses God as one that speaketh half English and half French.

Such folk scorn God as one mocks a deaf man.

To such God turneth the deaf ear.

God is a spirit, and must be prayed to in the spirit.

Prayer of a fervent heart is like the incense on the fire.

Prayer without devotion is a messenger without letters of recommendation.

Pray to God with a deep heart.

Prayer consists of bitter outpourings of the spirit,

and not of smooth words.

repentonce of herte / keste to god. naȝt wordes afaited and y-sliked ueleuold. Zuych gredinge cacheþ þe þyeues / þet byeþ þe dyeulen þet ous waytеþ ous to robbi. and þeruore ssolle we ofte grede to god / þet he ous loki uram þo þieues. Alsuo ssolle we strangliche grede to god / þet he ous loki uram þo þyeues. and uram þe uer of couaytise / and of lecherie / þet he ous yeue þet weter of tyeares uor to quenche zuich uer / þet hit ne berne oure herten. Alsuo ssolle we grede aye þe foles of euele þenchinges / þet ouerguoþ ofte þe herte. þet þe herte ne spille be grauntinge. þeruore gredde dauiþ to god ine þe sauter. þet zede. lhord / y-wyte me uram þe peril of weteris / þet is nieȝ y-guo in-to mine herte. And þe deciples of oure lhorde þo hi yzeȝen þe tempeste of þe dyaþe ope ham gredden. 'Sire / y-wyte ous / uor we spilleþ.'

Such prayer drives away the thieves, that is, the devils.

God gave the water of tears to quench the fire (lust) of our hearts.

The peril of sin is like the peril of waters,

and the tempest of death.

Vor þo þri þinges þet ich habbe hier y-zed / me ssel ofte grede to god / þet he ous wytie uram þise þri perils / of þe þyeues of helle / uram þe uere of couaytise. of foles and of kueade þoȝtes / and uram uondi[n]gge.

We should pray God to preserve us from
1. the thieves of hell,
2. covetousness,
3. evil thoughts.

Nou sselt þou conne / þet ine eche time / and ine eche stede: miȝt þou bidde to god. ac specialliche and more deuouteliche me ssel him bidde at cherche / þane zonday / and ine festes þet bieþ iset god uor to bydde. herie / and worþssipie. and þeruore me let of bodiliche workes of þe woke / uor betere to onderstonde to bidde god. serui / herie / and worssipie. þer byeþ tuaye manere benes / on þenchinde ine herte / þet me may oueral bidde. an oþer ine speche of mouþe. þet me ssel bidde ine oneste stedes / naȝt ine longaynes ase doþ þe ypocrites / þet ham sseaweþ wy[þ]-oute / and naȝt wiþ-ine. and alsuo þer bieþ oþre þet gredeþ hare benes zuo lhoude þet þo þet byeþ ham y-hende / byeþ desstorbed of hare deuocion be ham / and þencheþ zuych ich am. And þeruore to zuichen zayþ god.

Pray specially to God on Sunday in church.

[Fol. 66. b.]

We forsake the works of the week in order to serve God better on that day. Some pray to be seen of men,

and others pray so loud as to disturb those near them.

'Vor-zoþe ich zigge to yow: ye habeþ onderuonge youre mede.' Yef god het / zuo straytlic[h]e loki þane zeterday / ine þe yealde laȝe / þet he made. ane man / to stene / to-uore al þe uolke / uor þet he hedde y-gadered / a lite wode / þane zeterdey. huet ssel he do / of þan / þet doþ / greate zennes / þane zonday / and ine festes / and wasteþ þane time in ydelnesse / and ine folies. and worse doþ ine festes: þanne in oþre daȝes. Vorzoþe hi ssolle by more y-pined / and more y-damned ine þe oþre wordle: þanne geus / þet breken hare zeterday. Vor þe zonday is more holy: þanne þe zeterday.

If a man was stoned for gathering wood on the Saturday,

what shall be done to him who commits great sins on the Sunday?

For the Sunday is more holy than the Saturday.

Also byeþ þe festes principals / þet byeþ yzet ine holy cherche / uor god to bidde / and þonki / serui / herie / and worþssipie. of þe greate guodnesses þet he þe heþ y-do / ase holy cherche recordeþ. Ine zuyche festes ase at cristesmesse / his beringe / hou he wes y-bore / of þe mayde. At yestre / his oparizinge / hou he aros uram dyaþe / to liue. Ate assencion / hou ha steaȝ to heuene / ine ziȝþe / of alle his apostles. At lokes / hou he zente þane holy gost: ope his apostles.

The great festivals are set apart for worshipping God.

Christmas reminds us of Christ's birth, Easter of his uprising, Ascension of his going into heaven, Whitsuntide of the descent of the Holy Ghost.

Alsuo þer byeþ yzet þe festes of haleȝen / ine holy cherche / uor to worþssipie / an uor to serui god / and herie / and his haleȝen / of þe miracles þet he dede uor ham. uor to uestni·oure beleaue. And þeruore / we ssolle þe festes of haleȝen loki / and bidde / þet hi ous helpe auoreye oure lhord Iesu crist / þet zuo moche his worssipeþ / ine heuene / and ine erþe. þanne zeneȝeþ he wel kueadliche / þet ne lokeþ þe festes. Vor he deþ aye godes heste. and of holy cherche.

There are the feasts of saints, which must be observed.

Let us pray that they help us before God.

Ac zome miȝte zigge. 'lyeue sire / me ne may naȝt alneway bidde god / ne by at cherche. huet kuead is hit / yef ich guo playe. and solaci. þer huile þet ich me solaci / an playe: iche ne þenche none manne kuead.' To þan ich wille ansuerie liȝtliche. uor al þane time / þet þou bezest in fole gemenes / in ydelnesse /

Some might say, "One cannot alway be praying, nor be in church."

All time not

and ine niedes / þet ne byeþ naȝt í-diȝt to god: þou his lyest. Vor þou sselt ywyte / þet al þane time / þet þou ne þengst naȝt a god: þou hise sselt rekeni uor naȝt. þet zayþ an halȝen. þet is to onderstonde / hua*n*ne þou ne þengst / bote to ydelnesse of þinge / þet ne is ydiȝt / ine none maner to god. And uorzoþe he liest grat þing / þet liest his time / zuo zayþ senekes. uor he lyest þe guodes þet he ssolde do / ine zuo moche time / ase he lyest ine þe playes / and ine ydelnesse. and þet ne is naȝt wyþ-oute ze*n*ne / to liese þane time / in queade wones. Vor god wile acsi rekeninge / ate daye of dome. þis zayþ saint anselm. And þeruore me ssel alneway wel do / and wel bezette þane time / ine guode workes / ase moche / ase me may / þer-huile þet he leueþ. uor þe time is ssort / ase zayþ þe writinge. ne non ne wot / hou longe he hit ssel habbe. uor non ne wot / hua*n*ne he ssel sterue / ne hua*n*ne he ssel paci.

He loseth a great thing that loseth his time,

for he loseth the good that he might do in that time.

[Fol. 67. a.]

Be occupied in good works, for time is short, and we know not when we shall die.

An oþer may zigge. 'Yef hit were suo / þet alle daȝes ine þe yeare were messedaȝes / and y-hote hyealde be holy cherche. huo þa*n*ne ssolde erye / and zawe. ripe / and mawe. and oþre erþliche workes to done / huer-by men ssolle libbe?' þerne ansuere ich lete to ham: þet betere conne ansuerie / þa*n*ne ich. Huo þet wyle þa*n*ne loki þe festes / ase he ssel: he hi*m* ssel loki to done þing / þet to gode ne is naȝt likinde / ne to his halȝen. and wel to bezette þane time / in god to bydde / herie / and þonki of his guode. y-here his sermons / and onderstonde to alle guode workes. Alsuo / hua*n*ne at cherche / man hi*m* ssel habbe / wel oneste / and do worþssipe / an reuerence / to god. and to his halȝen / uor þe stede is holy / and is y-zet / to bidde god. naȝt uor to iangli / uor to lheȝȝe / ne uorto trufly. þa*n*ne oure sire zayþ. 'Min hous / is hous of bene.' and þeruore me ne ssel oþer þing do / ne zigge: bote þet hueruore hit is y-zet. þis zayþ saynt austin. þe ilke þet ssel come to-uore þe kinge inc his chombre / uor zome

Another may say, "If all days are to be mass days and holy, how then should we sow, reap, mow, &c.?"

The answer I leave to those better able to answer it than I.

When at church a man should remember that the place is holy.

It is a house of prayer.

grace to bidde / he hi*m* loki wel to zigge þing / þet
naȝt ne liki þe kinge. Wel more he hi*m* ssel loki / þe
ilke þet comþ to cherche / þet is godes chombre / and
godes hous / to done / and to zigge / to-uore god / and
to-uore his angles / þing þet hi*m* ne liki. God nele
naȝt þet me maki his hous marcat / ne boþe / huerout
he wrek / þo þe zyalde / and boȝte / ine þe te*m*ple. uor
he nele / þet me maki uorewerdes / ne noyses / ne
nyedes seculeres / þerinne. ac raþre wile / þet me on-
derstonde / to bidde god deuouteliche / and hi*m* herie /
and þonki of al his guode. þer me ssel wyþ-clepie his
herte to hi*m* / and do al out / alle seculere niedes.
yemere þoȝtes. and þenche an his sseppere / and ane
his guode guodnesses þet god hi*m* heþ y-do. and hi*m*
deþ *com*munliche. recordi his ze*n*nes / and his lackes /
and him-zelue mildi / to-uore god / and bidde uoryeue-
nesse / and *grace* / hi*m* to loki uram ze*n*ne. and
bleuinge ine guode liue / al to þe ende. þere ssolle þe
greate lhordes / and þe greate lheuedyes uoryete hare
blisse / hare miȝte. hare dingneté. and hare heȝnesse.
and þenche þet hi byeþ beuore hare demere / þet ssel
his zette to skele / of þe guodes þet he ham het y-do.
of þe dingneté / huer he his heþ y-zet. hou hi hit
habbeþ y-used. and ham ssel yelde be hare ofgoinge.
þeruore hi ssollen þer / ha*m* moche mildi to god / naȝt
glorifie hare heȝnesse / ne of hare uayre diȝti*n*ge / ne of
hare uayre robes / to þe uorbysne of kinge dauiþ / þet
hedde uoryete his dingneté / þo he bed god / and on-
worþede him-zelue / touore hi*m*. 'Ich am' he zede 'a lite
werm / and no man.' and ine þet / he bekneu / his
þolemodnesse. his pourehede / and his uoulhede. Vor
ase þe werm is uoul / and lite / þing onworþ / and wext
al naked / of þe erþe / al-suo is man / uoul þing of
hi*m*-zelue. uor hua*n*ne he yede / in-to þe exil of þise
wordle: naȝt he ne broȝte: ne naȝt ne ssel bere away.
al naked he com: and al naked he ssel guo. þa*n*ne

It is God's chamber and God's house, and we should say before Him only what is pleasing to Him.

Wherefore pray devoutly, and thank God for all His gifts to thee,

and think of His goodness to thee.

Pray for forgiveness, and for grace to live holily.

In church great lords and ladies should lay aside their dignity,

and, like David, humble themselves before God.

Man is like a worm,

naked and worthless,

[Fol. 67. b.]

filth, a sack full of dung, and meat for worms.

saint bernard zayþ. 'huet is man / bote uelþe / and a zech uol of donge / wermene mete?' He is wel uoul an stinkinde zed ine þe byetinge.[1] a zech uol of donge ine his liue. mete to wermes / ine his dyaþe. Alsuo þe greate[2] lheuedyes / þet comeþ zuo idiȝt mid gold / mid zeluer / mid stones of p*ris* / and mid robes of grat cost / to cherche be-uore god / hy ssolden nime uorbisne of þe quen hes*ter* / þet dede of hire coustouse robes / and hire oþre agraiþinges / þ*an*ne hi com to cherche / to bidde god / and hire to loȝy / and bekneu hare pourehede to-uore god / and zayde to god. 'lhord þou wost þet ich hatie þe toknen of p*r*ede / and þe blisse of agrayþinges / and of ioyaus / þet me behoueþ do / ope mine heauede ine g*rat* wlatiynge.' Vorzoþe / and zuo heþ god grat wlatiynge / to ham / þet ine þise þinges habbeþ blisse / and ham agrayþeþ / ham uor to ssewy / and to paye þe foles. God ne heþ naȝt to done mid zuyche payinges / ine his cherche. ac of milde herte / and of clene inwyt. Zainte pauel tekþ riȝt wel / hou þe guode wyfmen / ham ssolle agrayþi / hua*n*ne hi comeþ to cherche / to bidde god. He zayþ þet hi ssolle habbe clenliche cloþinge / wyþ-oute to moche. þet is to onderst*on*de: be þan þet þe wyfman is. Vor þet / þet is to moche ine one wyfman / ne is naȝt to moche ine anoþre. More behoueþ to ane kuene / þ*an*ne behoueþ to ane borgayse / oþer to ane simple wyfman. Eft*er*ward he tekþ / huiche byeþ of simple ziȝþe. þet is to zigge / milde / and ssamueste / naȝt þe bolde / ne þe naȝt ssamueste / ase byeþ þe fole wyfmen / þet guoþ mid stondinde nhicke[3] / ase herte ine launde / and lokeþ azide / ase hors of grat cost. Eft*er*ward / he nele naȝt þet hi bi to bysi / of hare heaueden to agrayþi mid gold / and mid zeluer / and mid p*r*eciouse stones. And he wile yet eft / þet at cherche / þet hi habbe /

Great ladies should take pattern by Queen Hester,

and should leave their fine robes at home.

God is disgusted with those who rejoice in these things, and desire to please fools.

God is pleased with a mild heart and a pure conscience.

Women should come to church with clean clothing and not dressed above their station.

They should be meek and shamefaced.

They should not be too busy about decking their heads with gold and silver, for at church

[1] For 'beyetinge. [2] MS. *gretate.*
[3] MS. reads *nincke*

hare heaueden y-wreȝe / zuo þet non ne bi ine kuede þoȝtes uor ham. and þet hi ne yeue none enchesoun / to þenche quead / to ham / þet hise ysyeþ. Ac hi ssollen bi ydiȝt[1] ase he zayþ / ase guode wyfmen / þet sseaweþ þe guodnesse of hare herten / be guode dedes / and þeruore zayþ saynt Ambroyse. 'Huo þet wyle by yherd ine his benes: he ssel do away uram him / alle toknen of prede / and he ssel bouȝe to god / be zoþe boȝsamnesse / uor to sterie god to merci.' Vor ase he zayþ. 'pronduol cloþinge / ne wynþ naȝt of god. ac yefþ encheisoun / euele to deme / of þan oþer of hire: þet hit berþ.'

their heads should be covered.

[1 MS. *ydiſt*]

He who desires his prayers to be heard, must put away all tokens of pride.

Nou ich þe habbe y-ssewed / þri þing / þet ssol by ine bene. beleaue. hope. and deuocioun. Ac to þan þet þe bene / by parfitliche licuol to gode / and worþi to bi y-herd: hit behoueþ / þet uerþe þing. þet is þet him behoueþ / tuo wyngen / þet hit bere touore god. þise tuo wyngen / byeþ: uestinge / and elmessc. þeruore / þe angle zayde to tobye. þe bene is guod: huanne hi heþ mid hire / elmesse / and uestinge. and wiþ-oute þise tuo þinges: bene ne may naȝt / vly to gode. ac zenne amerþ and him wiþdraȝþ ayen. þeruore þou sselt y-wyte / þet ine tuo maneres is bene amerd / ase zayþ ysaye. Vor þet me ne let naȝt euele to done. And þeruore / þet me nele uoryeue / his misdedes / ne his euele ywyl. Vor alsuo ase þe smeryeles / ne is naȝt worþ / to hele þe wonde / ne non oþer þing / þer-huile þet / þet yzen is þerinne: alsuo hit ne is naȝt worþ / ne naȝt ne profiteþ þe bene / to him þet hit zayþ: þer huile þet he is / ine dyadlich zenne. ne ase longe ase he heþ / quednesse ine his herte. And þeruore zayþ þe profete. 'Arere we oure herten / and oure honden to god / þet ophebbeþ oure benes be guode workes.' And þe apostel tekþ / þet me arere / clene honden in bene. þe clene honden / þet byeþ þe clene benen / þet byeþ y-do ine clene inwyt. Vor God ne yherþ naȝt þe bene / þet

Two wings are needed to bear the prayer to God.

They are fasting and alms. Without these it will not fly to God.

[Fol. 68. a.]

In prayer there must be no ill-will in the heart.

Therefore saith the prophet, "Raise we our hearts and our hands to God that upheaveth our prayers by good works."

The clean hands are the clean prayers.

comþ of inwyt uol of uelþe / and of zenne. þanne he zayþ be þe profete. 'Huanne þe multepliest þine benes: ich nelle none y-here. uor þine honden byeþ al blody.' Huo byeþ þo / þet habbeþ þe honden blodi: bote þo / þet be-uleaþ þe poure uolk / þet byeþ onder ham / and benimeþ ham hire guodes be strengþe? Hy habbeþ hare honden al uol of blode / of þe poure. uor hi benimeþ ham hare lyf / and hare sostinonce / be hare couaytise and be hire roberie. and makeþ þe greate to mochelhedes / and eteþ þe blodi snoden. Huerof hi ssolle paye hard scot / ine þe oþre wordle / bote þe writinge ne lyeȝe / þet zayþ. þet god wyle acsi / þet blod of þe poure: of hare honden. þanne hit behoueþ þet hi yelde: oþer þet hi hongi. Vor ase me zayþ: 'oþer yelde: oþer hongi.' And þeruore god ne yhyerþ naȝt zuich uolk / uor hi ne byeþ naȝt worþi. Huo þet wyle þanne by yherd: ne come naȝt beuore god / mid zuorde adraȝe / and mid blodi honden / ne ydel houden. þet is to zigge: in wyl to zeneȝi / ne mid lac of ontreuþe / ne ydel of guode workes. uor þus zayþ oure lhord ine his spelle. 'þou ne sselt naȝt sseawy þe / beuore me: ydelhonded.' þe ilke comþ to-uore god / mid ydele honden: þet comþ him to bidde / wyþ-oute makiynge of presont to god / of guode workes. uor ayens þan / ha sset his gate: þet him bit / and naȝt ne brengþ. Of þisen we habbeþ ane uorbisne / ine þe godspelle / þet zayþ. þet þe gate wes y-sset / aye þe fole maydines / þet hedden hare lompen ydel. and god ham zede. 'ich ne knawe you naȝt.' þet is to zigge: 'ich not huo ye byeþ.' Vor god ne knauþ bote þo: þet him trewliche serueþ / þet habbeþ hare lompen uol of oyle: ase hedden þe wyse maydenes. þet is to ȝigge: þet habbeþ hare herten uol of pite / and hit ssweweþ be guode dedes. Zuich uolk he y-herþ / and to zuiche uolk he oweneþ his gates / uor he onderuangþ / bleþeliche hare benes.

God will not listen to prayers from a filthy soul, that is, from those with bloody hands.

They have bloody hands who ill-use the poor.

They eat bloody morsels, for which they shall pay hard scot in the other world.

He who will be heard, must not come before God empty-handed,

but must bear a present of good works.

We read in the gospel that the gate was shut against those maidens whose lamps were empty.

God hears those that have their lamps full of oil,

that is, whose hearts are full of pity.

Prayer thus

Nou ich zigge þanne / þet bene þet is yssored mid /

þise uour poss[t]es / ase ich habbe beuore yzed: ys wel miȝtuol be-uore god. uor he ssel habbe lyȝtliche of hi*m* / al þet he heþ niede / by hit to þe bodie / by hit to þe zaule / ase wytnesseþ þe writi*n*ges. þa*n*ne saint Iacob zayþ. þet mochel is worþ bene of guod man. uor hi is worþ uor to hele þe zike / of bodie / and of zaule. Huerof hi*m*-zelf zede. yef he is ine ze*n*ne: hit ssel hi*m* by uory[e]ue. þe writinge zayþ. þet Moyses ouercom amalec / and al his ost / naȝt be uiȝt: ac be his holy biddinges. uor ase zayþ an holy man. more is worþ an halȝen / and may biddinde: þane uele þousond of zeneȝeres: uiȝtinde. [Fol. 68. b.] þe bene of a guod man / openeþ þe heuene. hou ssolde he / bote ouercome þe wyckede ine erþe. A guod ald wyf / porchaceþ more of heuene / ine one-lepi oure biddinde: þa*n*ne ssolde do / a þouz.nd knyȝtes / of þe londe in lang time / be hare armes. And þeruore hit is guod / to zeche þe benes of guode men. and specialliche of men of religion / þet byeþ to-gydere / god uor to serui / and uor to bidde uor ha*m* / þet doþ ha*m* guod. Vor yef þe bene of ane guode ma*n*ne / is moche worþ be-uore god / ase zayþ þe writinge: more is worþ / and may: þe bene / of uele guode. Vor ase zayþ an halȝen. Hit ne may naȝt by / þet þe bene of uele guode men: ne is y-herd. þe benes of a couent / byeþ raþre yherd of þe abbotte: þa*n*ne þe bene of one moneke. alsuo yherþ god raþre þe benes of þan þet byeþ to-gidere him uor to serui. þa*n*ne he zayþ ine his spelle. 'yef tuo of ous / oneþ ham to-gidere / me uor to bidde: Al þet hi biddeþ / mine uader: [he] ha*m* wile do.'

shored with these four posts is powerful before God.

The prayer of a good man is able to heal the sickness of soul and body.

Moses overcame Amalek by prayer.

The prayer of a good man openeth heaven.

Wherefore it is good to seek the prayers of good men.

The prayers of many are more effective than the prayers of one man.

The prayers of a convent to the abbot are sooner heard than the prayer of one monk.

þe zeue boȝes / of chastieté.

The seven boughs of chastity.

Nou ich habbe yzed þe zeue stapes / huer-by cliſþ / and wext / and profiteþ / þet tran of uirtue / and of cha[s]teté. Nou behoueþ to zigge / of þe boȝes / of þise trawe / þet byeþ zeuen. be þe zene states / of þe stapes of uorke / þet byeþ ine þise wordle.

The seven boughs of chastity, are seven states of men in this world.

The first state is of those that are whole of body, and have well kept their maidenhood.

In marriage one shall observe chastity of heart and of body. Children should have good guardians,

lest they be marred by foolish companions.

Children should be chastened and taught while young to practise good manners.

Such form as the sinne takes at first it evermore keeps.

The other state is of them that have lost their chastity.

[1 So in MS.]

[Fol. 69. a.]

Even in this state chastity should be observed by having a fast purpose to abstain from sin,

and the flesh

þe uerste stat / is of þan þet byeþ yhole of bodie / and habbeþ wel yloked hire maydenhod. Ac alneway / hi ne byeþ naȝt y-bounde þerto / þet hi ne bi ine mariage. Ine þet stat / me ssel loki chastete / þet is clennesse of herte / and of bodie. þeruore þe children of riche men / ssolle habbe guode lokeres / and oneste / þet hi by be-zide ham / and þet hi bi diligent ham wel to teche / and loki uram zenne / and uram kueade uelaȝrede. Vor þe fole uelaȝredes / amerreþ ofte children. and hare te[c]hinge. þet kueade uolk / þe wordes of kueadnesse / of ribaudie / þe fole takinges / and inhoneste ine zenne of lecherie. and oþerhuil of þo lecherie / þet is aye kende. þerof anoþre time we habbeþ yspeke ine þe chapitle of uices. an þeruore hit ne behoueþ naȝt to reherci. uor þe ilke kende ne is naȝt uayr. And þeruore me ssel þe children chasti / and wel teche / and bi bezide ham þerhuile þet hi byeþ yonge. And wonye his to hyealde þe guode techinges. Vor ase zayþ salomon. 'þet child lyerneþ ine his yeȝeþe: he hit wyle healde ine his elde.' And þe filozofe zayþ. 'Hit ne is naȝt lite þing / to wonie guod / oþer kuead / ine his yeȝeþe.' Vor ase me zayþ. 'Huo þet tekþ colte endaunture: hyalde hit wyle þerhuyle hit ilest.' Zuiche fourme ase þe sso takþ ate ginnynge: he halt euremor ine þet stat. þanne heþ chasteté nyede of guode lokinge. uor oþerlaker hy ssel zone by uorlore.

þe oþer stat is of ham þet bieþ naȝt clene of bodie / and habbeþ hare chasteté uorlore / and hare maydenhod / er þan hy weren euerte[1] ymarissed / ne y-bounde mid bende. huo may ham wyþnyme uorte bi y-marissed. and alneway hy byeþ y-ssriue and uorþenchinde of hare zennes. Ine þo stat me ssel loki chasteté. Vor huo þet is ine þet stat: he ssel habbe uest porpos / and wyl / þet neure mor ne ssel ayen yerne to þe zenne of his bodye. ac raþre he him ssel loki be his miȝte. wyþ-oute þet / þet he him moȝe marissi yef he wyle. And huo

þet wyle ine þet stat loki his chasteté: hit behoueþ þet he defouly and chasti his uless be hardnesse of uestinges / and be penonces. þis is þe oþer boȝ of þise trawe.

should be rendered chaste by severity of fasting, and by penances.

þe þridde is of ham þet byeþ y-bounde be mariage. ine þo stat me ssel loki chastete / out-ynome þe dede of spoushod. Vor hi ssolle loki hare bodi þe on to þe oþre klenliche and treweliche / wyþ-oute do onriȝt: þe on to þe oþren. and þet acseþ þe laȝe of spoushod. þet þe on bere to þe oþren laȝe and trewþe of his bodie. Vor þerhuyle þet hy byeþ y-uestned to-gidere be spoushod þe on to þe oþre / hi byeþ o body / ase zayþ þe writinge. and þeruore ssel þe on louyé þe oþren / ase him-zelue. Vor ase hi byeþ on body. hi ssolle by on herte be trewe-loue / ne na*n*more ha*m* to-dele / be herte ne be bodie þerhuile þet hi libbeþ. þeruore hi ssolle loki hare bodyes clene. and chastliche out-ynome þe dede of spoushod. and þeruore zayþ zay[n]te paul. þet þe wyues ssolle louie hare lhordes / and worssipie. and deuouteliche by chast and sobre. chaste to loki hare body uram oþren þa*n*ne of hare lhordes. sobre ine mẹte and ine drinke. uor to moche drinke / and to moche ethe: is grat aliȝti*n*ge to þe uere of lecherie. Alsuo ssel þe man loki his body clenliche þet he ne yeue hit naȝt to oþre wyfmen / bote to his. Spoushod is a stat þet me ssel wel klenliche / and wel holylyche loki uor manie skeles. uor hit is a stat of greate autorité. uor god hit made ine p*ar*adis terestre ine þe stat of cle*n*nesse. erþan man hedde y-zeneȝed. And þeruore me ssel hit holyliche loki / uor þane skele þet god hit made / and uor þane stede huer hit wes ymad. Eft*er*ward / hit is a stat of greate digneté. uor god wolde by bore of wyfman yspoused. þeruore þe mayde marie made of spoushod hire mentel: hueronder wolde by godes zone bi y-*con*ceyued / and y-bore. Under þo me*n*tle wes y-hole uram þe dyeule / þe p*ri*uite / and

The third state comprehends those bound by marriage. They should keep their bodies in purity and truth, the one towards the other.

For man and wife being bound by marriage are one body,

wherefore they shall be of one heart by true love.

Wives shall love their lords, and be chaste and sober.

Chaste in their bodies and sober in meat and in drink.

The man shall not give his body to other women.

Marriage is a state of great authority,

and was ordained in Paradise.

It is a state of great dignity. For God was born of an espoused woman.

Under her mantle was the secret of the soul's help hidden from the devil.

It is a holy state, being one of the sacraments;

so what was before deadly sin, became no sin in marriage.

He hath great merit who may do the deed of marriage without sin.

The deed of spousehood may be sinless first when one desires to beget children to serve God. Secondly, when the one yieldeth to the other his debt when he asketh it.

[Fol. 69. b.] The one hath a right in the body of the other.

Thirdly, when it is done to keep away lechery from his wife.

In this there is no sin, but rather merit.

þe red of oure scele / and of oure helþe. þeruore þanne me ssel hit worþssipie and clenliche loki. Efter þet me ssel hit loki holyliche / uor his holynesse.[1] uor hit is on of þe sacramens of holy cherche. and betokneþ þe spoushod þet is be-tuene holy cherche: and Iesu crist and betuene god / and þe zaule. þanne þet stat of spoushod is zuo holy and suo honeste: þet þe dede þet wes dyadlich zenne out of spoushod / is wyþ-oute zenne ine spoushod. and naȝ onlepiliche wyþoute zenne: ac hit mai by to merite uor to wynne þet lif wyþ-oute ende. And þou sselt ywyte þet ine þri cas me may do þe dede of spoushod wyþ-oute zenne. and he mai habbe grat merite ase to þe zaule.

þe uerste cas is huanne me deþ þe ilke dede ine wylle uor to habbe child to serui god. uor ine zuiche onderstondinge wes uerst spoushod yzet. þe oþer cas is: huanne þe on yelt to þe oþre his dette / þanne he hit akseþ. and þerto ssel sterie dom: þet yelt to echen his riȝt huanne he hit akseþ and bit be mouþe / oþer be tokne ase doþ þe wyfmen þet byeþ ssamuest zuich þing uor to acsi. þe ilke þet uorzakþ þane oþrene þet acseþ: zeneȝeþ.[2] uor he deþ him wrang of his oȝene þinge. uor þe on heþ riȝt ine þe bodie of þe oþre. Ac he þet acseþ þet he ssel: he deþ wel and ariȝt. huanne he hit deþ ine þo onderstondinge he ofserueþ auoreye gode. uor riȝt him diȝt þerto / and naȝt lecherie. þe þridde cas is huanne me hit acseþ his wyue of þo dede / uor to loki hire uram zenne. nameliche huanne he yziȝþ þet hi is zuo ssamuest / þet hi nolde neuremo acsi hare lhorde of zuiche þinnge. and ylefþ þet hi ssolde ualle bleþeliche in-to zenne / oþer liȝtliche bote yef me hire ne acsede. Huo þet ine þo onderstondinge / yelt / oþer acseþ zuiche dette: he ne zeneȝ[eþ] naȝt ac raþre ofserueþ auoreye god. uor pite him stereþ þet to done. Ine þise þri cas / ne is no zenne ine þe dede of spoushod.

[1] MS. *lolynesse* [2] MS. *zeneȝȝ*

Ac ine oþre cas me may zeneȝi / oþer liȝtliche / oþer dyadliche. and specialliche ine þri cas. þe uerste is. hua*n*ne me ne zekþ ine zuich dede: bote þe lecherie and his lost. and ine þo cas me may zeneȝi / liȝtliche / and deadliche. Liȝ[t]liche / hua*n*ne þe lost ne paseþ naȝt þe markes / ne þe zetnesses of spoushod. þet is to zigge / hua*n*ne þe lost is zuo y-led mid scele / þet þe ilke þet is ine þet stat nolde naȝt þet þing do: bote ine his wyue. Ac hua*n*ne þe lecherie and þe lost is zuo g*rat* ine his wyue þet scele is y-blent / and ase moche wolde do he ine hire: þaȝ hy nere naȝt his wyf: ine þet cas is þe ilke *zen*ne dyadlich. uor zuich lecherie geþ ouer þe markes of spoushod. huerof god hi*m* wreþeþ ofte to zuiche uolke / and yefþ oþerhuil g*rat* miȝte to þe dyeule ha*m* uor to slea / ase me zayþ of saren[1] raguelis doȝter / þet wes yonge tobies wyf. þet hedde y-het zeue housboundes / þet alle were y-slaȝe of þe dyeule: þe uerste niȝt þet hi wolden ligge by hire. þeruore þe angel zayde to tobyen þet hise ssolde habbe to wyue. 'Ich þe wyle zigge' he zayde / 'ine huet uolc þe dyeuel heþ myȝte / ine þan þet doþ out god / zuo out of hare herten / and of hare þoȝtes. þet ne yeueþ ham naȝt / bote to hare lecherie to uoluelle / ase an hors deþ. oþer a mule.' and þeruore ham benimþ god oþerhuil hare frut / zuo þet hi ne moȝen habbe no child. Yet hi moȝe zeneȝi dyadliche ine anoþre manire. þet is to wytene / hua*n*ne þe on deþ aye kende / and oþerlaker þa*n*ne kende of man acseþ / ne laȝe of mariage acseþ / ne oueryernþ. zuich uolk zeneȝeþ more g*rat*liche / þa*n*ne oþre beuore yzed. Ac þo þet in hare spoushod lokeþ þe drede of oure lhorde / and lokeþ klene hare spoushod ase hit is yset. zuych uolk payeþ god.

On the other hand, one may sin in three cases.

The first is when one seeketh only to satisfy lusts.

The sin is venial if it is temperate,

otherwise it is deadly.

With such sin God is exceedingly wrath.

[1 *sareu?*]

The devil hath power over those who give themselves up to their lusts,

as a horse or a mule.

Those that in marriage have the fear of our Lord, please God.

þe oþer cas huer me may zeneȝy be spoushod / is hua*n*ne man geþ to his wyue ine time þet he ne ssolde naȝt guo. þet is hua*n*ne hi is ine þe ziknesse þet wyfmen habbeþ co*m*munliche. zuo þet he his naȝt ne spareþ

The other case of sin in "spousehood" is when a man goeth to his wife in a time that he should not go.

huanne he wot þet hi is in zuich stat. zeneȝeþ gratliche and uor þan þet god uorbyet / þet man ne habbe uelaȝrede mid his wyue. ine zuich stat / and uor þe peril of his children. Vor ase zayþ saint gregorie. ine zuych stat byeþ ofte beyete þe crokede / þe blynde / and þe mezels. þe dyaue / þe doumbe / þe ssornede[1] / þe scallede. and men and wyfmen þet habbeþ oþere zyknesses in hare bodie þanne hi comeþ to manhod ase goutes / and beles. and oþre ssrewede eueles. þeruore þe wifman ssel wel zigge to hire lhorde huanne hi ys ine zuych stat / þet he abyde. and hi alsuo abyde: þerhuile hi is ine þe ylke stat. Alsuo hi ssollen to-gidere spari uram þe dede of spoushod: ine holy times / ase ine greate festes and solemnes / to yeue ham-zelue þe betere god uor to serui. Alsuo ine times of uestinge of holy cherche hi ssolle abide mid þo dede. naȝt uorþan þet hit by zenne zuych þing to done ine zuiche time. and ine zuiche onderstondinge me may hit do. Ac oþerhuil hit is þet me ssel abide / þet me moȝe hit do wyþ-oute zenne: uor betere to habbe of god þet me him bit / ase zayþ saynt austin. Alsuo ine time þet þe wyfman lyþ a chi[l]dbedde / oþer nyeȝ uor to childi. he ssel him loki uram þe dede of spoushod / uor onestete / and uor peril þet miȝte by. þeruore þise kinges / erles / barouns / and oþre lhordes habbeþ hare chambren be ham-zelue uram hare wyues ine zuiche time. oþer hi wendeþ to yzy hare kasteles / oþer hare oþre stedes. and þeruore hi habbeþ zuo uayre children and zuo cliene[2] of bodye. Me uint ine þe boc þet spekþ of kende of bestes. þet þe elifans nele naȝt wonye mid his wyue: þerhuyle þet hi is mid childe. and man be scele ssel bi more antempred þanne a best. and þeruore he ssel more him-zelue ine þo stat þolye / and ine þo time. Ac alnewey / ich ne zigge naȝt þet yef he deþ þe dede of spoushod ine þo time be guode cause / and ine guode onderstondinge / huerof god is demere yef hit is zenne.

God hath forbidden this improper fellowship, for in such state are oft begotten the crooked, blind, lepers, deaf, dumb, &c.

[Fol. 70. a.]

Also they shall abstain from the deed in holy times such, as in great and solemn feasts,

and in times of fasting appointed by the church.

Also when the woman lieth in childbed, or is near her time.

Kings, earls, and barons, have at such times their chambers to themselves, or they go to their castles, and therefore they have such fair children.

The elephant will not dwell with his wife while she is with child.

[1] Looks like *ssorued* in MS. [2] MS. *chene*

þe þridde cas is / huerine me may kueadliche zeneȝi ine his spoushod: is. ine holy stede. uor ine holy stedes ase ine cherchen þet byeþ apropred uor god to bidde and hym seruy. me ne ssel naȝt do þe dede of spoushod uor worþssipe of þe stede. And huo þet ine zuyche stede ne lokeþ hi*m* naȝt þo dede uor to do: he zeneȝeþ uor þe scele of þe stede þet godes uless and his blod byeþ y-sacred inne. uor zuich þing mai by ze*n*ne i*n* one stede / and ine one time: þet ne is no ze*n*ne ine oþre. þe[1] uerþe stat is of ham þet habbeþ yby ine spoushod: ac dyaþ heþ to-deld þe on uram þe oþere. And þe ilke þet is ybleued ine lyue he ssel him loki chastliche ase longe ase he is ine þe stat of wodewehod. þet is a stat þet zaynte paul prayzeþ moche / þet zayþ to wodewon. 'huo þet guod is: he hi*m* hyealde ine þet stat. and yef hit hi*m* naȝt ne lykeþ: he hi*m* wyui. Vor betere and more holy þing is to wyui: þa*n*ne him-zelue berne.' þe ilke bernþ / þet to ze*n*ne graunteþ. Vor he zet his herte be wylle and be wilninge to þe uere of lecherie. Ac more hit were worþ hi*m* to wyui / þa*n*ne hi*m*zelue of zuiche uere uorberne. and þet is to onderstonde of ham þet byeþ ine þe stat of simple wodewehod. naȝt of þan þet byeþ ine þet stat y-bounde be heste þet ne moȝe naȝt ha*m* spousy / wyþ-oute deadlich ze*n*ne / efter þe beheste. Ac alneway yef þe beheste is simple / þet is to zigge / hua*n*ne hi is y-do p*ri*ueliche / and wyþ-oute / sole*m*neté. þaȝ hit by zuo þet ha zeneȝi dyadliche / þet efter zuych ane beheste hi*m* spouseþ: alneway he may bleue ine his spoushod / yef þer ne is no*n* oþer destorbinge. Ac he ssel do penonce / uor þe beheste. Ac hua*n*ne þe beheste is sole*m*pne / ase be hand of p*rel*at / oþer be p*ro*fession of religion. oþer be holy ordre / þet me heþ onderuonge / ase sudyakne / oþer dyakne / oþer prest. þa*n*ne þo[2] spoushod ne is naȝt. ac raþre hit behoueþ / to dele þo / þet ine zuiche manyre / comeþ togidere / uor hi ne moȝe naȝt by soued ine zuyel

The third case is when the deed is done in holy places, that are set apart for the service of God.

[1 MS. *þer*]

Chastity shall be observed in widowhood.

It is better to marry than to burn.

He burneth that consents to sin.

They who are bound by vows to remain widows cannot marry without deadly sin.

[Fol. 70. b.]

If the behest is a private one, its violation demands penance.

If the behest be solemn, as by the hand of a prelate,

[2 We may read *þet?*]

the sin is deadly, and the marriage

To loki þet stat of wodewehod / me ssel sterie þe uorbisne of þe turle. Vor ase zayþ þe boc / of kende of bestes. efter þet þe turle heþ ylore hare make: hi ne ssel neuremo / habbe uelaȝrede / mid oþren. ac alneway he is one / and be-ulyȝt / þe uelaȝrede of oþren.

The turtle dove teacheth us to keep the state of widowhood.

Three things belong to this state.

1. The fellowship of suspected persons should be avoided.

Þri þinges belongeþ moche / to ham þet byeþ ine þe stat / of wodewehod. Þe uerste is him-zelue kepe / and priueliche bi ine his house. naȝt uor to uolȝy þe uelaȝredes suspiciouses. Þerof we habbeþ uorbisne of Iudit / þet wes wodewe / and hi wes a uayr wyfman / of huam me ret ine þe writinge. þet hi hild hare ine hare boure be-sset mid hare maydenes. Huerof zaynte pauel wyþ-nimþ þe yonge wyfmen wodewen / þet were ydele / and bysye to guonne / an to comene / ganglinde / and to moche spekinde. ac bisset hy ssollen by ine hare house / and yeue ham guode workes to done / ase saynte paul tekþ.

St Paul reproves young widows for being idle,

and fond of gossiping in the houses of others.

2. God should be devoutly served,

Þe oþer þing is / yeue ham to bidde god. and bleþeliche bi at cherche ine deuocion / and ine tyares / ase me ret ine þe godspelle of saint luc. þet þe ilke guode wodewe / þet hette anne / þet hy ne to-delde hire naȝt / uram þe temple. and seruede god niȝt / and day. ine benes and ine uestinges.

as one readeth of Anna, the good widow who served God in the temple day and night.

3. Sharpness of meats by which lust may be quenched.

Þe þridde þing is / ssarpnes of metes. Vor ase zayþ saint bernard. þys spilþ ine lostes. alsuo ase he spilþ ine þe wetere / þet zuo longe he may by þer onder: þet he lyest þet lif. Non ne may habbe his heaued. þet is his herte / longe ine þe wetere / of lostes of þise wordle / þet he ne ssel lyese þet lyf / þet is þe grace of þe holy gost. be huam þe zaule leueþ ine god. To þo stat belongeþ: ase loȝe cloþinge. naȝt proud / ne bisiuol / to þe uorbisne of iudit. þet let hire uayre robes / and hare riche agrayþinges / þo hire lhord wes dyad. and nom cloþinge of wodewehod / onworþ / and loȝ / and more wes tocne of wepinge / and of zorȝe: þanne of goye. and of ydele blisse. Þeruore þet hi ledde chasteté / and hi

The heart is drowned in the water of lusts of this world.

The clothing of widows should be humble.

They should imitate the example of Judith,

hit wolde loki al hare lif. Hy hire ssredde mid þe here / and ueste eche daye. and hi wes uayr / and yong / riche / and wys / ac guodnesse of herte / and loue of chasteté: hit hire dede do. And þus ssel libbe: þet wyle loki chasteté ine þo stat. þis is þe uerþe boȝ of þise trawe.

who clothed herself in hair and fasted each day.

ÞE VIFTE BOȜ OF CHASTETÉ.

The fifth bough of chastity.

The fifth bough of the tree of chastity is maidenhood (single life).

[Fol. 71. a.]

þe uyfte boȝ of þe trawe of chastete: is maydenhod. and þet is þe uifte stat / of ham þet lokeþ / and habbeþ alneway lokinge / and byeþ alneway ine wylle / to loki al hare lyf / hare bodyes yholliche / wyþ-oute enye corrupcion / uor þe loue of god. þis stat is moche to alowe / uor his dingneté / uor his uayrhede / and uor his guodnesse. Vor his digneté: uor þet stat makeþ þane þet hit wel lokeþ / anlyke to þe angles of heuene / ase ziggeþ þe haleȝen. Ac þos moche habbeþ þe maydines more þanne þe angles. uor þe angles libbeþ wyþoute ulesse: ac þe maydines habbeþ ouercominge of hare ulesse. and hit is grat wonder þet hi lokeþ zuich ane fieblene castel / ase hare fyeble body / aye zuych ane strangne uend / ase is þe dyeuel of helle / þet alneway zecþ ginnes / huerby he may nime þane castel uor to robbi þet tresor of maidenhod. þet is þet tresor / huerof oure lhord / spekþ ine his spelle / þo he zede. þet 'þe kingriche of heuene / is anlycned / to þe tresor / þet is y-hed / ine þe uelde.' þet trezor y-hed ine þe uelde: is maydenhod y-hed ine bodie / þet is ase a ueld / þet me ssel erye / mid penonce / and zawe mid guode workes. þet trezor is anlikned / to þe kingriche of heu[e]ne / uor þet lif of maydines / is anlykned to þe liue of heuene / þet is þet lyf of angles. Huer-of oure lhord zayþ ine his spelle. þet ine þe oprisinge / ne ssel by non spousynge / ase þer is hyer. ac hi ssollen by ase þe angles of heuene.

This state is much to be praised for its dignity, beauty, and its goodness.

For its dignity—for those in this state are like to the angels.

The devil is always trying to take the castle for to steal the treasure of maidenhood.

Christ speaks of it as the treasure of the field.

The field is the body, which should be eared with penance and sown with good works.

Efterward þet stat is to praysy / uor his uayrhede.

For its be-

is the fairest state on earth.

uor þet is þe uariste stat þet is ine erþe / madenhod clenliche yloked. Huerof salomon zayþ ine his boc of wysdome. 'O.' zayþ he / 'huet is uayr chasteté / kenrede mid briȝtnesse.' he zet riȝt wel briȝtnesse mid chastete. uor þanne is uayr c[h]asteté / and maydenhod / huanne he is briȝt be guode liue / and oneste. Ase þe briȝtnesse of þe zonne makeþ þane uayre day: alsuo þe briȝtnesse of grace / and of guode liue: makeþ þe maydenhod uayr / and likinde[1] to god. Huerof saynt Ierome zayþ / þet mochel is uayr and briȝt / to-uore þe oþre uirtues / maydenhod. huanne hi is wyþoute lac / and wyþ-oute uelþe of zenne. Vor huo þet is yhol of bodie / and uoul ine herte: is ase þe berieles yhuited / þet is uayr wyþ-oute: and wyþ-inne uol of stench. Maydenhod is þe huite robe / huerinne þe spot is uouler and more yzyenne / þanne in anoþer cloþ. þet ssel by wel yloked uram þri spottes. uram hor. uram blod. an uram ver. þise þri spottes be-ueleþ moche þis huite cloþ. þe spot of hor: is þe couaytise of þe wordle / þet ne ssel naȝt by ine his herte / þeþ wyle queme god ine þe stat of maydenhod. uor non ne may y-queme god / and to his yuo / ase zayþ sainte gregorie. And þe ilke him ssweweþ / þet he ne is naȝt godes vrend: þet wyle kueme þe wordle / þet is godes uend. þeruore saint Ion zayþ / þet 'huo þet wyle by urend to þe wordle: he ssel by uend to god.' and sainte paul zayþ. 'yef ich wylle queme to þe uolke of þe wordle: ichc[2] ne ssel naȝ[t] by Iesu cristes seriont.'

Solomon associates brightness with chastity.

Sinless chastity is fair and bright above other virtues.

[1 MS. *likende*]

Maidenhood is the white robe wherein a spot is sooner discovered than in any other cloth.
It should be preserved from filth, blood, and fire.
The filth is the covetousness of the world.

None may please God who seek to please the world, that is, God's foe.

[2 So in MS.]

O tocne / þet me wyle kueme þe wordle is: þe agrayþinge aboute þet body. uor non ne wolde neure mor zeche / uairhede / ne bisihede of robes / ne of agrayþinge: bote yef he ne wende to by yzoȝe of þe uolke. Ac huo þet wile zeche zuich uayrhede wyþ-oute: he lyest þe uayrhede wyþ-inne / huer-by me kuemþ god. þeruore saynt bernard zayþ to ham þet zechiþ þe coustouse robes / and þe uayre agrayþinge uor to kueme

One sign of pleasing the world is the decking of the body.

[Fol. 71. b.]

Fairness without is often gained by the loss of purity within.

þe wordle / and ham uor to ssewy. 'þe doȝtren' he zayþ 'of babilonie / þet is of *con*fusion / zecheþ hire blisse / and hit ssel wende ham in-to *con*fuzion / and to ssame eurelestinde / bote yef hi ham ne wytie' 'Hi ham cloþeþ' he zayþ / 'mid pourpre / and mid uayre robes / and costuolle / and onder þe uayre robes / is ofte þet inwyt / poure / and naked. And hi hise aliȝteþ wyþ-oute / mid stones / and mid broches of gold / and of zeluer. Ac hi byeþ ealde / and uoule / beuore god / þe kueade þeawes.' Ac saint bernard zayþ / and spekþ of ham þet zuo ham ssweweþ / ine wykkede onderstondinge / and doþ more þa*n*ne hare stat acseþ. Ac al þe blisse of þe kinges doȝter of blisse / ase zayþ dauiþ / is wyþ-*in*ne / ine holy inwyt / and ine uayre u*ir*tues huer þer ne is no couaytise / bote uor to kueme god. And þos þe spot of þe hore: ne beuelþ hit naȝt.

Purple clothes and rich robes often hide a poor soul.

All the joy of the king's daughter of bliss consists in a holy and undefiled mind.

And þos me ssel wytye in þet stat / uram þe spotte of blod. Þet is of þoȝtes / and of ulessliche wylninges. Huerof saint Iorome zayþ. þet þe ilke maydenhod is sacrefice and ofringe to Iesu c*ri*st: þet ne is naȝt besmetted ine herte mid kueade þoȝtes. ne ine ulesse: of lecherie. ase hi*m*zelf zayþ. 'Naȝt ne is worþ maidenhod of bodye: þer þet is uelþe of herte.' Ase þet frut ne is naȝt guod / þaȝ hit by wel uayr wiþ-oute / hua*n*ne hit is uorroted and wermethe.

The white robe should be free from blood, and from fleshly thoughts.

Maidenhood of body is worthless without purity of heart.

Efterward he ssel hi*m* loki ine þet stat uram þe spotte þet comþ of þe uere. Þet uer þet zengþ and bernþ ofte þe huyte robe of chastete / and of maydenhod: is bleþeliche zigge / oþer to lheste wordes þet moȝe sterie to ze*n*ne. Vor ase zayþ zaynte paul / and eftzone we hit habbeþ aboue y-zed. 'þe kueade wordes: amerreþ þe guode þeawes.' And þeruore zayþ senekes. 'loke þe uram uoule wordes þet ne byeþ naȝt honeste.' Vor huo þet hi*m* y[e]fþ to uoule wordes hi ham ssolle naȝt ssamie and afrounti / þet is te zigge / hi lyezeþ þe ssame / and ualleþ þe liȝtlaker in-to

The robe must be preserved from the spot of fire.

Bad words mar good manners,

they destroy modesty,

and burn or singe the soul.

huo þet wyle loki clenliche þane huyte kertel of madenhod: him behoueþ hi*m* loki uor to speke / oþer to y-hiere wordes zuyche / huerof he may hi*m* berne / oþer be-zenge. þe p*r*iué cat bezengþ ofte his scin / and zuo ne deþ naȝt þe wylde cat. Maydenhod amang þe oþre u*ir*tues is anlikned to þe lylye þet is wel uayr and huyt. þeruore oure lhord zayþ ine þe writinge be salomo*n*nes mouþe. 'My lemman is ase þe lylye amang þe þornes.' Oure lhordes le*m*man special is yloued / þet lokeþ maydenhod. Vor þet is a u*ir*tue huerby zaule onderuangþ specialliche more loue / and þe fauour of oure lhorde Iesu c*r*ist. þa*n*ne saint Ion þe ewangelist þet wes mayde / wes amang þe apostles / þe meste belouede of oure lhorde. and hi*m* ssewede oure lhord þe meste tokne of louerede / ase hit ssewe þ ine þe godspelle. And zuo ha wes ycleped amang þe oþre decip[l]es: þe deciple / þet Iesu c*r*ist mest louede. naȝt uorþan / þet he ne louede wel þe oþre / ac þane more specialliche uor þe maydenhod. þis lilye flour lokeþ his uayrhede amang þe þornes of uondi[n]gges of þe ulesse. Vor þet uless is ase a donghel / þet ne carkeþ asemoche ase is of hi*m*-zelue / bote þornes / and netlen. þet byeþ kueade meniynges / þet ofte prekieþ þane gost. Ac þe flour of maydenhod ne heþ hede of þo þornes. uor hi is wel y-roted ine godes loue / þet hire wereþ uram þe þornes of uondinge.

Maidenhood is like the lily, fair and white.

St John the evangelist was the most beloved disciple of our Lord, [Fol. 72. a.]

because of his maidenhood.

Maidenhood well rooted in God's love,

is preserved from temptation.

The flower of maidenhood hath six leaves. The first leaf is holiness and purity of body. [1 *wyouote* in MS.]

The second leaf is purity of heart.

þis flour hit ssel habbe zix leues / and þry grayns of gold aboue wyþinne. þe uerste lyaf is yholnesse / and cle*n*nesse of bodye. þet is to zigge / þet þet body by y-hol / wy[þ]oute[1] uelþe of lecherie. Vor yef a mayde were uorlaye be strengþe / and a-ye wyl: hi ne ssolde naȝt þeruore lyese hare maydenhod / ne þe mede of hare maydenhod. þeruore sainte lucie zayde to þe tiront. 'Yef þou me beuelst aye mi wyl: my chasthede hit ssel by me y-dobbled / ase to þe coroune of blisse.' þet oþer lyaf is cle*n*nesse of herte. Vor ase zayþ saint

Ierome. Naȝt ne is worþ to habbe maidenhod of bodye: þet heþ wyl to by y-spoused. He spekþ of þan þet habbeþ behote maidenhod. Vor huo þet heþ behote maydenhod oþer chasteté to loki / he ssel loki his herte chastliche / and clenliche. Þe þridde lyeaf is mildenesse. Vor maydenhod proud: ne quemþ noþing god. And þeruore zayþ saint bernard. 'Hit is wel uayr þing: þet heþ mi[l]denesse mid maidenhod. and wel stranglaker kuemþ to god þe ilke zaule to huam mildenesse yefþ los to maydenhod. and maydenhod / uayreþ mildenesse.' Ich dar wel zigge / þet wyþoute mildenesse / þe maydenhod of marie / ne hedde neure y-quemd to god. uor wyþ-oute madenhod / we moȝe by y-borȝe: and naȝt wy[þ]-oute mildenes. Þe uerþe lyeaf of þe flour of lilye of maydenhod: is drede of god. Vor þo þet byeþ zoþliche maidines / hi were y-woned to bi dreduol / and ssamuest. and hit nis no wonder: uor hi bereþ a wel precious tresor ine a wel fyebble uet. þanne þe mayde marie wes alneway by hire-selue / and hedde greate drede / þo þe angel ssewede him to hire. Ac þe drede of god / is þe tresoriere / þet / þet tresor of madenhod lokeþ / þet þe dyeuel me may hit stele. uor hi lokeþ þe gates of þe kastele: huer þet tresor is be-sset. Þe gates of þe kastele huer maydenhod is: byeþ þe gates of þe herte. Þe ilke gates lokeþ / þe drede of oure lhorde / þet hi ne by opene to þe viende be ydele bysyhede of ziȝþe / of hyerþe / and of speche / oþer of guoinges ine uelaȝredes suspiciouses. uor bisihede is specialliche to yzy / and to hyre þe ydelnesses of þe wordle / hy byeþ ofte way to zenne of lecherie. þanne me ret ine þe writinge / þet Iacobbes doȝter / þo hi yede muzi uor bysihede uor to ysy þe wymen of þe contraye huer þet hi wes. Hi wes y-rauissed of þe princes zone of þe cite / and uorlaye. And þeruore huo þet wyle loki maydenhod him behoueþ moche wyþdraȝe his wyttes uor to zyenne ydele bisihede. And

The third leaf is meekness.

Without meekness the virginity of Mary would not have been pleasing to God.

The fourth leaf is the fear of God.

The fear of God is the treasurer of the treasury of virginity.

The gates of the treasury are the gates of the heart.
The fear of God locks these gates so that they are not open to the devil.

[Fol. 72. b.]

Who will preserve virginity must withdraw the wits from idle business.

þet me deþ be holy drede of oure lhorde þet me dret alday to wreþi. þet is þet wyt of þe uif maydines huerof oure lhord Iesu *crist* spekþ ine his spelle þo he zede. þet þe kingriche of heuene is anlikned to þe ten madines. huerof þe vif were wyse. and þe oþre uif were foles. He clepeþ hier-ine þan of þe kingriche of heuene: holy cherche. þet is hier beneþe. huerinne byeþ guode / and kueade / of foles / and of wyse. þet byeþ lemes of holy cherche / by þe byleaue of *cristen*dom. þe vif wyse betokneþ þo þet wel lokeþ / and ledeþ þe vif wyttes of þe bodie. huerof we habbeþ beuore yspeke. þe vif foles be-tokneþ þo: þet folliche his lokeþ.

The kingdom of heaven is likened to the ten maidens, whereof five were wise and the others foolish.

The five wise are those that control the five wits of the body.

þet vifte leaf is ssarpnesse of liue. . Vor huo þet wyle wel loki his maydenhod: him behoueþ wel wysliche his uless ouercome / and do onderuot / be uestinges / be wakiinges / and be benes. Ssa[r]ppnesse of liue / is ase a strang heg uor to loki þane gardin of þe herte uram kuede bestes. þet byeþ þe viendes of helle / þet hy ne moȝe naȝt in. þet ne wylneþ naȝt bote stele: þet tresor of maydenhod. and þeruore ssel þet tresor by wel be-sset / and wel y-do op / þet hit ne by uorlore. uor huo þet hit lyest: neure ne ssel hit habbe ayen. na*n*more þa*n*ne þe lompe hua*n*ne hi is to-broke / ne may by y-held.

The fifth leaf is "sharpness (austerity) of life,"

which is a strong hedge surrounding the garden of the heart.

þet zixte leaf is / bleuinge / þet is stedeuest wyl to loki þet me heþ behote to god. þa*n*ne saynt austin zayþ ine þe bok of maydenhod. and spekþ to maydines / and zayþ þus. Volȝeþ þet lamb of mildenesse / þet is Iesu *crist* / lokinde uestliche / þet þou hest behote to god. do hardiliche alsuo moche ase þe miȝt. þet þe guodnesse of maydenhod ne spille ine þe. uor þou ne miȝt do no þing huerby hit comþ ayen: yef þou hit liest. ase we þe habbeþ y-zed uorbysne of þe lompe. And saint bernard þus zayþ. Stude þou to bleue. uor hi one / wynþ þe coroune of heuene.

The sixth leaf is constancy (stedfastness). St Austin saith, "Follow the lamb of meekness, that is, Jesus Christ."

Study perseverance, for it winneth the crown of heaven.

þise zix leues beuore yzed uayreþ moche þe lylye of maydenhod. ac hit behoueþ þet þis flour habbe wyþ-inne þri cornes of gold. þet betokneþ þri maneres to louie god. Vor maydenhod wyþ-oute þe loue of god / is ase þe lompe wyþ-oute oyle. þa*n*ne þe fole maydenes uor þet hi ne uelden naȝt hare lo*m*pen mid þe oyle: weren besset wyþ-oute uram þe bredale. And þe wyse maydines þet wel uelden hyre lompen of þe oyle: yeden in mid þe bredgome to þe bredale.

Virginity without the love of God is a lamp without oil.

þe þri maneres to louie god / þet byeþ be-tokned be þe þri cornes of þe lilye: saynt austin tekþ þo he zede þus. þou sselt louye god mid al þine onderstondinge wyþ-oute errour. mid ale þine wylle wyþ-oute wyþzigg*in*ge. and mid al þine beþenchinge wyþ-oute uoryetinge. Ine zuyche manyere is godes anlyche uolueld ine manne / by þe þri dingnetes þet bieþ ine þe zaule. þet is to wytene. onderstondinge. beþenchinge. and wyl. Hua*n*ne þise þri þinges byeþ wel ydiȝt to god ine þri man*er*es / ase zayþ saint austin / þa*n*ne byeþ þe þri cornes of þe lilye wel y-gelt mid þe golde of charité þet yefþ uayrhede / and guodhede to alle u*ir*tues. uor wiþ-oute þo golde / no u*ir*tue ne is be-uore god. Oþerlaker spekþ saynt bernard of þe maniere to louye god. And þus zayþ. 'O. þu þet art c*ri*sten / lyerne hou þou sselt louie god / þet is Iesu c*ri*st.' Lierne hi*m* to louie / wysliche. zueteliche. stran[g]liche. and stedeuestliche. Wyslyche: þet þou ne by y-stered be none prosperité. Strongliche: þet þou ne by ouercome / be none aduerseté. and þus is uayr þet flour of þe lylye of maydenhod / hua*n*ne hi is zuych / ase we habbeþ y-zed. And þet is þe oþer scele huer-by þe stat of madenhod / is moche to praysy / þet is uor his uayrhede.

The three grains of the lily teacheth how to love God, with the understanding, will, and thought.

In such manner is God's likeness fulfilled in man by these three properties of the soul.

[Fol. 73. a.]

St Bernard teaches thee to love God,

wisely, sweetly, strongly, and stedfastly. Wisely, that thou be not moved by prosperity. Strongly, that thou be not overcome by adversity.

þe þridde scele huerby hit is to alowe / is uor his guodhede / and uor þe note þet þerof comþ. Vor maydenhod is a tresor of zuo g*rat* worþ: þet hit ne may

The third reason why virginity is to be praised is for its goodness.

by / be nonen y-zet a pris. þanne þe writinge zayþ. Þet no þing ne is worþi to by ylykned: to þe chaste herte. and is to onderstonde specialliche: of þe chaste maydenhod. uor maidenhod aboue alle oþre states berþ þet gratteste frut. þo þet byeþ ine spoushod yef hit lokeþ ase hi ssolden: hi habbeþ þet þrittaȝte frut. þo þet byeþ ine wodewe-hod: habbeþ þet zixtiaȝte frut. Þo þet lokeþ maydenhod: habbeþ þet hondr[ed]aȝte frut. Vor zuo zayþ oure lhord ine his spelle. þet / þet zed þet vil into þe guode londe: fructefide of one half to þe þrittaȝte. of oþer half to zixtiaȝte. and of þe þridde half / to þe hondredaȝte. þise þri nombres of þritti. of. lx. and of an hondred: belongeþ[1] to þe þri states beuore[1] yzed. þe tale of þritti / þet is of þrisiþe ten: belongeþ to þe stat of spoushod. huer me ssel loki þe ten hestes ine þe byleaue of þe trinité. þe tale of zixti þet is wel gratter / þet is of zixziþe ten. be-longeþ to þe stat of wodewehod. uor in zuych stat me sse[l] loki þe ten hestes. and mid þan me ssel do þe zix workes of merci / huer-of we habbeþ aboue y-speke. Ac þe tale of an hondred þet is þe meste of þe þri uol-do. uor hi betokneþ ane rounde figure. þet is þe uayreste amang alle þe oþre figures. Vor ase ine þe rounde figure: þe ende went ayen to his ginninge / and makeþ ase ane coroune: alzuo þe tale of an hondred: ioyneþ þan ende to þe ginninge. uor tenziþe ten: makeþ an hondred / þet betokneþ þe coroune þet þe wyse maydynes: ham corounede.[2] And þaȝ hit by zuo þet ine þe stat of spoushod. and ine þe stat of wodewehod / me may wel wynne þe coroune of blisse / and more habbe of merite auoreye god: þane uele madines. Vor manie þer byeþ ine paradis of ham þet habbeþ yby ine spoushod / and ine wodewehod / þet more byeþ nier god: þanne manye maydines. ac alneway habbeþ þe maydines ane speciale coroune: aboue þe coroune of blisse / þet is þe coroune to alle þe halȝen. Vor þet þe maydines habbeþ ane

Nothing is worthy of being compared to the chaste heart.

Virginity brings forth most fruit. Marriage thirty-fold, widowhood sixty-fold, and virginity a hundred-fold.

[1 *bolongeþ* and *bouore* in MS.]

In marriage one shall keep the ten behests.

In widowhood one shall keep the ten behests, and six works of mercy.

The number hundred betokeneth a round number, and is the fairest of all figures.

It betokeneth the crown wherewith the wise maidens crowned themselves,

[2 Originally the passage stood thus, *were mid y-crouned*]

for they have a special crown above the crown of bliss,

speciale ouercomynge of hare ulesse. uor to uolȝy þe lamb of mildenesse / huyder hit geþ / to huam hi byeþ y-spoused. and habbeþ ylcte þe ulessliche sposayles / uor to by mid him ate sposayles eure-lestinde.

[Fol. 73. b.]

for they have overcome in an especial manner the lusts of the flesh.

Þe tende[1] stat huer me ssel loki chasteté / is of clerkes y-hoded / ase byeþ suþdeaknes / dyaknes / prestes / and bissoppes. Alle þos byeþ y-hyea[l]de to loki chastete / uor manye sceles. Verst / uor þet hod þet hi habbeþ onderuonge / þet aceseþ alle holinesse. þanne þet sacrement is zuo heȝ and zuo holy / þet þo þet hit onderuongeþ / byeþ ybounde to chastete to loky. þet neuren.o hi ne moȝe ham do to spoushod. Efterward uor hare office þet hi habbeþ. uor hi byeþ y-diȝt. propreliche to serui god ine his temple at his weuede. and handleþ / and be-takeþ to hare honden þe þinges þet byeþ y-halȝed. ase þe uesseles y-blissed. þe chalis. þe copereaus. and þet more is grat þing wyþ-oute comparisoun: þet bodi of oure lorde Iesu crist / þet þe prestes sacreþ / and onderuongeþ / and betakeþ oþren.

The sixth state of chastity is of hooded clerks, as deacons, priests, &c., who are bound to preserve chastity for many reasons. First, because their hood demandeth holiness.

Secondly, their office is to serve God,

to handle sacred things, and, above all, the body of our Lord Jesus Christ.

Nou hi ssolden þanne by wel klene / and wel holy / uor þane scele of þe lhorde to huam hi serueþ / þet is holy / and hateþ alle uelþe. þanne he zayþ ine þe writinge. 'Byeþ holy / uor ich am holy.' uor to zuiche lhorde / zuich maine. Vor þe scele of þe stede huer hi serueþ / þet is þe cherche / þet is holy / and y-halȝed god to seruy. Me uint ine þe writinge / þet amang þe paenes þe prestes þet lokeden chastete ine þe temple / weren to-deld uram þe oþren / þet hi ne loren hire chastete. Mochel ssollen bi more clene wyþ-oute comparisoun / and more chast þe cristene prestes / þet seruyeþ ine godes temple / þet is y-halȝed / and apropred god to serui. Yet eft hi ssolle by more clene / and more holy / uor þet hi serueþ at godes borde of his coupe / of his breade / and of his wyne /

The Scripture saith, "Be holy, for I am holy."

Among the pagans the priests observe chastity in the temple.

Christian priests should be far more chaste,

[1 So in MS.: read *zixte f*]

for they serve at God's table.

and of his mete. Godes table is þe wyeued. þe coupe is þe chalis. his bread and his wyn: þet is his propre bodi and his propre blod. Mochel ssolle hi þanne by clene and holy / þo þet zuiche seruice doþ. þanne sainte paul zayþ. hit behoueþ þet þe bissoppes / and þe oþre ministres of huam he heþ y-speke / þet byeþ þe ministres of holy cherche / by chaste.

St Paul exhorts Christian bishops to be chaste.

This chastity was betokened in the Old Law by the girding of the loins.

The girdle is chastity.

Þis chasteté wes be-tokned ine þe yealde laȝe huer god het to ham þet ssolden ethe of þe lombe / þet be-toknede þet bodi of Iesu crist / þet hi gerten wel hare lenden. þe gerdel huermide þe ministres of holy cherche / ssolle ham gerde / ope þe lenden: is chasteté / þet wyþ-draȝþ þe lecherie of hare ulesse. þo god het to aaron / þet wes prest and bissop / þet alle his children weren ycloþed ine linene kertles / and y-gert aboue mid huite linene gerdles. Aaron and his children / þet serueden ine þe tabernacle: be-tokneþ / þe ministres of holy cherche / þet ssol by y-cloþed mid linene kertles / of chastete / þet is be-tokned be þe huite ulexe. Vor ase linene kertel erþan hi by huyte: uelezipe him behoueþ þet he by ybeate / and y-wesse: And alsuo hit be-houeþ / þet uless beate / and wesse / be dissiplines / and be hardnesses. and ofte wesse his herte of kueade lostes. and of kueade wylnynges / be zoþe ssrifte / er þan me moȝe habbe þane huite kertel of chastete. Ac þes kertel ssel habbe þane huyte gerdel aboue. þet is to zigge / þet chastete ssel bi straytliche y-loked / and wel wyþ-draȝe be abstinence [uorberinge] / ase moche ase scele berþ / þet is þe bocle of þe gerdle. Oþerlaker me may zigge / þet þe linene kertel / be-tokneþ chasteté of herte. þe gerdel aboue / be-tocneþ chasteté of bodie þet ssel wyþdraȝe þe lostes of þe ulesse uor to loki þe chasteté of þe zaule. þis ilke selue is ous betokned / ine þe aube / and ine þe gerdle aboue / þet þe ministres of holy cherche doþ an / huanne hi ssolle serui at godes wyeuede. Vor hi ssolle by chaste

Aaron and his children were clothed in linen girdles.

Before the linen "kirtle" is white it must be beaten and washed; so must the flesh be disciplined by penance.

The kirtle must have above the white girdle of chastity.

[Fol. 74. a.]

The linen kirtle betokeneth chastity of heart.

The girdle above denotes chastity of body.

wyþine ine þe herte / and wyþ-oute ine bodye. Mochel is uoul þe spot of zenne / and nameliche of lecherie / ine þe ministres of holy cherche. Vor hi bieþ þe eȝe of holy cherche / ase zayþ þe writinge. Vor ase þet eȝe let þet body / and him ssweweþ his way huerby hit ssel guo: alsuo ssolle þe prelas / and þe oþre ministres of holy cherche ssewy þane way of helþe to oþren. þanne alsuo ase þe spot þet is wel uouler ine þe eȝen / þanne ine oþre lemes of þe bodye: alsuo is þe spot of lecherie more uouler / and more perilous ine clerkes and ine prelas: þanne ine leawede uolke. Efterward / hy byeþ þe sseawere of holy cherche / huerine þet lewede uolk lokeþ / and nimeþ uorbysne. Ac huanne þe sseawere is briȝt me ziȝþ wel þane spot / and þe uelþe þet is ine þe ssewere. Ac þe ilke þet ine zuich a ssewere naȝt ne lokeþ / he ne zikþ[1] naȝt his oȝene spot / ne þet me deþ mid þe sseawere þet is uoul an dim. Ac huanne þe ilke sseawere is wel briȝt and clene: þanne may me wel y-zy / and wel y-knawe his spottes. Alzuo huanne þe prelat is of guode lyue / and of guod los. þanne he ssel nime uorbisne of guode lyue. Efterward. hi ssolle by wel klene / and wel holy. uor þet hi clenzeþ / and halȝeþ þe oþre. Vor ase zayþ saynt gregorie. 'þe hand þet is uoul / and behorewed / ne may oþremanne uelþe do away.' and þe writinge zayþ. þet þe ilke þet is uoul: ne may nenne oþrenne klensy. And þet is to onderstonde: ase moche ase fayleþ of his merite. Vor þe sacrement þet is y-mad be þe ministre / be þe hand of þe kueade ministre. ne is naȝt lesse worþ ine him-zelue / ne lesse uirtuous / ne þe lesse miȝtuol / uor to halȝy ham þet hit onderuongeþ. Vor yef hit onderuongeþ be þe hand of ane guode ministre. uor þe kueadnesse of þe ministre / ne apayreþ naȝt þe sacrement / ne þe guodnesse. Ac alneway þe kueadnesse of þe ministre / may anpayri þe oþre be kueade uorbysnen. and þe guodnesse edefie / be uorbisne of guode lyue.

Very foul is the spot of lechery in the ministers of the church,

for they are the eyes of Holy Church.

As the spot is fouler in the eye than in the other limbs,
so is lechery more perilous in clerks and prelates than in lewd folk.

[1 siȝþ?]

Prelates should be pure and holy, for they hallow others,

but the foul are not able to cleanse others.

The wickedness of the minister impairetb not the virtue of the sacrament.

þeruore þa*n*ne huam þet hi halȝeþ / and clenseþ þe oþre ine þet hi ministreþ þe sacremens of holy cherche : hy ssolle by þe more holy / and more clene / þa*n*ne þe oþre. Vor yef hi byeþ queade : hi ssolle by þe more y-harmed / þa*n*ne þe oþre. þis is þe zixte stat. huer me ssel loki chasteté. and þe zixte boȝ of þise trawe.

Ministers should be an example of chastity to their flocks.

The seventh state is the state of religion.

Those who are dedicated to God must always observe chastity,

[Fol. 74. b.]

for their state is one of perfection.

The devil strives most to tempt them to sin,

for he has greater joy over the fall of a good and great man than over many others,

as the fisherman hath greater joy to take a great fish than a little one.

Here lieth a tale.

One readeth in the lives of the

þe zeuende stat huer me ssel loki chasteté : is þe stat of religioun. uor þo þet byeþ ine þet stat / habbeþ to god behote : þet hi ssolle libbe euremor chasteliche. And þeruore hy byeþ y-hyealde / and y-obliged be zuych beheste. þet neuremor hi ne moȝe by spoused / zeþþe hi byeþ profes. And huo þet him deþ spousy : be spoushod ne ssel by naȝt. and þeruore hi ssolle do greate payne / and g*rat* diligence wel to loki hare chastete / and uor hare stat / þet is stat of holy p*er*feccion. þet þe more þet / þet stat is holy : be zuo moche is þe ze*n*ne þe more / and þe more uoul. þe uouler þet is þe spot : þe more he is yzyenne ine þe huyte robe. And huo þet heȝest ualþ : þe zorer he hi*m* bleche þ. And uor to ouercome hire adu*er*sarie þet is þe dieuel / þet mest hi*m* payneþ uor to uondi and to do ualle þo of religion. and more is gled hua*n*ne he his may ouercome : þa*n*ne of eni oþer stat. Vor alsuo ase þe angles of heuene habbeþ grat glednesse of ane zeneȝere hua*n*ne he hi*m* repenteþ / and deþ penonce uor his ze*n*nes : alsuo þe dyeule*n* ham gledieþ hua*n*ne[1] hi moȝe ouercome / and do ualle in-to ze*n*ne ane guodne man. And þe more þet he is of grat stat / and þe parfiter : þe more heþ he þe gratter glednesse / hua*n*ne he him may gyly. Ase þe vissere heþ more blisse uor to nime ane g*rat*ne viss : þane ane littlene.

Hyer lyþ a tale.

Me ret ine liues of holy uaderes / þet an holy man

[1] MS. *þuanne*

tealde / hou he com to by monek / and zede. hou þet he hedde y-by ane payenes zone / þet wes a prest to þe momenettes. And þo he wes a child: on time he yede into þe temple mid his uader priueliche. þer he yzeȝ ane gratne dyeuel þet zet ope ane uyealdinde stole / and al his mayne aboute him. þer com on of þe princes: and leat to him. þo he him aksede þe ilke þet zet ine þe stole. huannes he com. and he ansuerede / þet he com uram ane londe huer he hedde arered and ymad manye werren / and manye viȝtinges / zuo þet moche uolk weren ysslaȝe / and moche blod þer y-ssed. þe mayster him acsede ine hou moche time he hedde þet y-do. and he ansuerede: 'ine þritti daȝes.' he him zede / 'Ine zuo moche time / hest zuo lite y-do?' þo he het þet ha wer riȝt wel ybeate / and euele y-draȝe. Efter þan: com anoþer þet alsuo to him leat ase þe uerste. þe mayster him acsede: huannes ha com. He ansuerede / þet he com uram þe ze. huer he hedde ymad manye tempestes. uele ssipes to-broke / and moche uolk adrey[n]ct. þe maister acsede ine hou long time. he ansuerede / 'ine tuenti daȝes.' He zayde / 'Ine zuo moche time: hest zuo lite y-do?' Efterward com þe þridde. þet ansuerede / þet he com uram ane cite huer he hedde y-by at ane bredale / and þer he hedde arered and y-mad cheastes / and strifs. zuo þet moche uolk þer were y-slaȝe. and þer-to: he hedde yslaȝe þane hosebounde. þe maister him acsede hou long time he zette þet uor to done. He ansuerede þet ine ten daȝes. þo he het þet he were wel ybyate. uor þet he hedde zuo longe abide þet to done: wiþ-oute more. Ate lasten com an-oþer to-uore þe prince. and to him he beaȝ. And he him acsede / huannes comst þou. He ansuerede þet he com uram þe ermitage / huer he hedde yby uourti yer uor to uondi ane monek of fornicacion / þet is þe zenne of lecherie. and zuo moche ich habbe y-do þet ine þise nyȝt ich hine habbe ouercome /

holy fathers that a holy man told how he became a monk.

He was a pagan priest's son.

When a child he was once in the temple of Mahomet,

and there he saw a great devil sitting on a folding-stool, and all his servants about him.

One of his princes came and told him of the wars and bloodshed he had caused in 30 days.

His master the devil ordered him to be well beaten, because in so much time he had done so little.

Another came and said that in 20 days he had caused tempests and shipwrecks.

He too was rebuked for his idleness.

A third came and related how at a wedding he had raised strife, discord, and murder in 10 days,

for which he was ordered to be well beaten for being so long about it.

At last there came another,

who said he came from an hermitage, where he had been 40 years tempting a monk to commit fornication, and

[Fol. 75. a.] was ultimately successful. The devil kissed this prince, and placed a crown on his head and praised him for his prowess.

and y-do hi*m* ualle in-to þe *zenne*. þo lhip op þe maystor / and him keste / and be-clepte / and dede þe coroune ope his heued / an dede him zitte be-zide him. and to hi*m* zede / þet he hedde grat þing y-do / and grat prowesse. þo zayde þe guode man / þet hua*nne* he hedde þet y-hyerd / and þet y-zoȝe: he þoȝte / þet hit were *grat* þing to by monek / and be þo encheysoun he becom monek.

Thus we see how glad the devil is when he may cause a man of religion to fall into sin.

Ine þise talo me may ysy / þet greate glednesse habbeþ þe dyeulen hua*nne* hi moȝe do ualle ane man of religion in-to *zenne*. Vor hua*nne* þet a man is y-guo in-to religion / he is ase þe ilke þet geþ in-to þe uelde uor hi*m*-zelue / to uiȝte wyþ þane dyeuel. þa*nne* hua*nne* oure lhord wolde by uonded of þe dyeule: he yede in-to desert. uor þe desert of religion: is ueld of uondinge. Religion is ycleped desert. uor alsuo ase þe desert is hard and draye / and uer uram alle men: alsuo ssel by þe stat of religion hard / and draye be hardnesse of liue. þet is a strang heg aye þe wyckede bestes. and a strang armure a-ye þane uyend. þis is remedie aye *zenne* of lecherie. uor huo þet wyle quenche þet uer of lecherie ine him-zelue: he ssel wyþdraȝe þe brondes. þet byeþ þe lostes of þe ulesse / þet þe guode religious ssel wyþdraȝe of his ulesse / be uestinges / be wakiinges / be diciplines. oþer oþerlaker þet uer ne may naȝt by y-quenct. Huo þet wyle ane cite oþer ane castel nime: he ssel asemoche ase he may / wyþdraȝe þe metes / and þet weter / uor to asterue his. Vor hua*nne* þe castel is asterued: he ne may hym hyealde aye his yuo. Alsuo þe castel of þe wombe þet is þe strengþe of þe ulesse / ne may hi*m* hyealde aye þane gost: þa*nne* he is asterued be uestinges / and be wyþdraȝþes. þe stat of religion ssel by zuo yuerred uram þe wordle: þet þe ilke þet is ine þet stat / ne uele naȝt huerof he ssel by dyead to þe wordle / and libbe to god. ase zayþ zainte paul. þet alsuo ase þe ilke þet is dyead bodilich / heþ

Our Lord went into the desert to be tempted.

Religion is a desert hard and dry.

Whoso will avoid lechery, must withdraw from the lusts of the flesh.

He who will take a castle must withdraw the meat and the water so as to starve his foe.

The castle of the womb may not withstand the spirit when it is starved by fastings and abstinence.

ilore alle his bodiliche wyttes / þe ziȝþe / þe hyerþe / þe speche. þane zuelȝ / þane smel / and þe uelinge. alsuo ssel by þe religious zuo dyead ase to þe wordle: þet he noþing ne uele þet belongeþ to zenne. þet he moȝe zoþliche zigge þet word / þet þe apostel sainte paul zayde of him-zelue. 'þe wordle' he zayþ 'is y-crucefyed to me: and ich to þe wordle.' he wolde zigge þet al alsuo ase þe wordle him hild uor uyl / and uor wlatuol / ase me deþ enne y-honged: alsuo hed he þe wordle uor vil / and uor wlatuol / ase me heþ þane: þet is y-crucified oþer anhonged uor his misdede. Alsuo ssel þe ilke þet is ine stat of perfeccion / þe wor[d]le hatie. þet is to zigge: þe couaytise / and þe kueadnesse of þe wordle / þet he ne uele naȝt be loue and be wylninge. zuo þet his conuersacion by al ine heuene. ase zayþ zainte paul of him / and of ham þet byeþ ine stat of perfeccion. 'Oure conuersacioun' he zayþ 'is ine heuene. uor þet body is ine þe erþe. þe herte is ine heuene be loue / and be wylninge.

The religious should be dead to the world.

St Paul held the world vile and hateful, as one doth him that is crucified or hanged for his misdeeds.

He that is in a state of perfection hateth the covetousness of the world,

for their conversation is in heaven.

Man religious ne ssel noþing oȝen habbe ine erþe. Ac he ssel maki his hord ine heuene. ase zayþ oure lhord ine his spelle. 'Yef þou wylt' he zayþ 'by parfit: guo and zele al þet þou hest / and yef hit þe poure uor godes loue / and zuo þe sselt habbe þin hord ine heuene.' Mannes hord of religion: ys zoþe pouerte þet comþ of guode wylle / ase zayþ an halȝen ine þe lyues of uaderes. Vor pouerté is þet menet / huermide me bayþ þe riche of heuene. Hueruore oure lhord zayþ. þet þe poure of sprit byeþ y-blissed. Vor þe riche of heuene: is hare. Vorzoþe huo þet is poure of spirit / þet is of wylle. He ne zekþ ine þise wordle / ne lostes. ne richesses. no worþssipes. ac raþre uoryet al / uor god. And zuo ssel do þe guode religious / þet wile cliue into þe helle of perfeccion. þanne þe angel zayde to lot / þo he wes y-guo out of sodome. 'ne trost þe naȝt ine þe stede þet þou hest ylete. ac ywyte þe ine þe helle of perfeccion.'

[Fol. 75. b.]

The religious man shall make his hoard in heaven.

The man of religion's hoard is true poverty, wherewith one buyeth the kingdom of heaven.

The good religious man seeks to climb unto the hill of perfection,

for he trusts not to the world.

Vor huo þet is y-guo out of þe *con*uersacion of þe wordle: he ne ssel him naȝt trosti / ne hyealde besyde þe wordle be wylle / ne be wilninge. Ac hi*m* asoyny ase moche ase he may / al huet he is ine þe helle of perfeccion / and þer me ssel abide to his helþe / wyþoute lokinge ayen. Lottes wyf lokede behinde hire / þe cite þet ber[n]de huerout hi wes i-guo. and þeruore hi wes ychonged in-to an ymage of zalt. Lottes wyf / be-tokneþ ham / zeþþe þet hi byeþ iguo out of þe wordle / and byeþ yguo into religion. wendeþ aven be wille and be wylni*n*ge / þet habbeþ hare body ine cloystre / an zetteþ hare herten ine þe wordle. þos anlykneþ þe ymage of zalt / þet ne heþ bote þe lyknesse of man. and hit is hard / and chald ase a ston. Alsuo byeþ þet uolk chealde ine þe loue of god / and hard wyþ-oute wetnesse of pite: and of deuocion. þa*n*ne hi ne habbeþ bote þe cloþinge of hare religion. þe ymage þet wes of zalt / be-tokneþ ine þe writi*n*ge: wyt / and discrecion. uor ase þet zalt yefþ smac to þe mete: alsuo ssel man habbe wyt. and discrecion ine his dedes / and ine his wordes. þe ilke ymage þa*n*ne of zalt ssel y[e]ue wyt / and onderstondi*n*ge / and uorbysne: to ham of religion. þet habbeþ uorlete þe wordle / þet hy ne wende ayen to þan þet hi habbeþ y-lete. And þeruore zayþ oure lhord in his spelle to his deciples / þet hi*m* uolȝede. 'beþencheþ you he zaiþ of lottes wyue.' þet is to zigge / ne lokeþ naȝt to þet ye habbeþ y-lete uor me. þet ye ne lyese þet lyf of grace and of blisse: Alsuo ase lottes wyf / uorlyas þet lif of þe bodye / uor þet hi lokede to þan / þet hi hedde y-lete. þa*n*ne oure lhord zayþ ine his spelle. þet þe ilke þet zet þe hand aþe zuolȝ and lokeþ behinde him: ne is naȝt worþi to þe riche of heuene. Vor alsuo ase þe ilke þe let þe zuolȝ lokeþ alneway beuore hi*m* / uor to lede wel his zuolȝ: Alsuo ssel do he þet zet þe hand to þe zuolȝ of penonce oþer of religion: alneway ssel habbe þe eȝen of his herte / þet is to

Lot's wife looked back to the burning city, and was changed into an image of salt.

Lot's wife betokeneth those whose bodies are in the cloisters but their hearts in the world.

They have only the clothing of religion.

The image of salt betokeneth wit and discretion.

Our Lord exhorts his disciples to remember Lot's wife.

He who sets hand to the plough and looketh behind is not worthy of heaven.

Those dedicated to God should ever have the eyes of their [Fol. 76. a.]

zigge þe onderstondinge and þe wyl to þan þet is be-uore: and naȝt to þan þet is behynde. þet is to þe guodes eurelestinde þet ssollen by be-uore ine þe herte. naȝt to þe timliche guodes / þet ssolle by behynde. And þus dede zaynte paul þet zede / þet he hedde uoryete þet / þet wes behinde. þet wes þe wordle and al þe couaitise þet þer is / þet he ne prayzede naȝt / and yede alneway beuore him. Vor he hedde alneway his onderstondinge and his wyl to heuene. Ac moche uolk of religion zetteþ þe zuolȝ be-uore þe oksen. uor uele þer byeþ and þet is hire harm þet more zecheþ þe timliche þinges / and doþ beuore / þet ssolde by behynde. þe timliche guodes beuore: þe eurelestinde. and þe gostliche behynde. Zuyche religious byeþ ine wel grat peril of hare uorlyezynge. uor hi ne habbeþ bote þe cloþinge of hare religion. To þe uorbysne of zainte paul / ssel þe guode religious / uoryete þe wordle / and lete his behinde him. and þe guodes eurelestinde alneway habbe beuore his eȝen. and alneway guo uram uirtue / to uirtue / alhuet he comþ to þe mont ioye. þet is / to þe helle of blisse eurelestinde. huer he ssel clyerliche izy god. and him ssel louie parfitliche. and worþssipie euremo. þet is þe blissinge huer þe yefþe of onderstondinge let þo þet lokeþ clennesse of herte / and of bodye / ase we habbeþ aboue y-sseawed. And þeruore zayþ oure lhord. þet yblissed byeþ þe clene of herte. uor hy ssolle clyerliche ysy god. þe ilke blissinge beginþ hyer. uor hi byeþ yclenzed of þiesternesse / of errour to þe onderstondinge / and of spottes of zenne / ase to þe wylle. And þeruore hi y-zyeþ god be byyleaue aliȝte / of þe briȝtnesse þet comþ of þe yefþe of onderstondinge / huerby me knauþ his sseppere / and al þet belongeþ to helþe of zaule wyþ-oute drede / wyþ-oute comparer / wyþ-oute chancelier. and ine þe byleue of Iesu crist huer hi byeþ zuo to-gidere / and yzet uestliche / þet hi ne moȝe ham to-dele: uor dyaþ / ne uor torment. And þeruore hi

heart directed to everlasting bliss, and not to temporal goods.

St Paul always directed his understanding and his will to heaven.

Many religious folk seek temporal things and set the plough before the oxen.

St Paul exhorts them to have "everlasting goods" always before them,

and go from virtue to virtue, until they come to the hill of everlasting bliss.

"Blessed be the clean of heart, for they shall see God."

They shall see him by belief and by the gift of understanding.

The pure of heart are blessed in this mortal life,

byeþ yblissed / þe clene of herte / ine þise lyue dyadlich. uor hi habbeþ þe cȝen of hare herten / and þe onderstondinge of hare wylle / zuo clene / and zuo clyer /

for they see God clearly with the eyes of their heart.

þet hi zyeȝ[1] god / and yleueþ be stronge beleaue / and zikere. ase zayþ oure lhord to saint thomas þe apostel. 'Vor þet þou me hest y-zoȝe : þou me hest yleued. Ac þo ssolle by yblissed : þet me ne y-zeȝe and me yleueþ.'

This blessing shall be perfected in the life everlasting,

Ac þis blissinge ssel by uolueld / ine þe liue eurelestinde. huer þe clene of herte þet hier ssolle ysy hi*m* be byleaue. ac alneway þiesterliche. hi ssolle y-zi face wyþ

when they shall see God face to face.

face : al ape*r*teliche / ase zayþ zay[n]te paul. þet is þe blissinge of angles / and of haleȝen of pa*r*adis. þet yzy god ine þe face / yknawe enne god ine þri persones. to ysy clierliche ine þo sseawere hueri*n*ne alle þinges byeþ briȝte / mid þe lombe / and þe haleȝen ham wondreþ /

[Fol. 76. b.]

and ha*m* y-zyeþ. and uolle ne moȝe by : hi*m* an to loki.

In heaven there is all beauty, sweetness, and goodness;

Vor þer is alle uayrhede / alle zuetnesse / alle guo[d]nesse. welle of lif eurelestinde / and al þet herte may wylnj / and of guod desiri. Ac ich zigge lite. uor ase zayþ þe writinge. 'ne eȝe dyeadlich ne may naȝt ysy. ne eare hihere. ne ma*n*nes herte þenche. þet god heþ agrayþed to his uriendes.'

wherefore think on things above, and consider how desirable is that bliss which comprehends all others.

þa*n*ne sant ansalm zayþ. 'Man arere al þine onderstondinge þer aboue / an þench ase moche ase þe miȝt / huet / and hou moche g*rat* / and hou moche lostuol / is þet guod / þet heþ þe ioye and þane lost of alle guode. and naȝt zuych lost / ne zueche blisse / ase me uint ine sseppinges : ac asemoche more : ase þe sseppere is more þa*n*ne þe sseppinges.' Nou zayþ he / 'ma*n*nes makinge huet y-zyxt þou foleant uor to zeche diuerse guodes to þine zaule and to þine bodye. Loue wel on guod huer byeþ

God is the highest good: of Him come all goods, as the streams of the well. He is greatly blessed who with his naked visage

alle guodes / and hit is ynoȝ. þet is hi*m*-zelf þet is heȝest guod of huam comeþ alle þe oþre / ase þe streames / of þe welle.' Vorzoþe he ssel by wel yblissed zayþ saynt austin / þet wyþ-oute none nakede uisage onwriȝe ssel yzy þe blisse of god. and ssel by y-went ine anlicnesse

[1] For zyeþ.

of þe blisse huer he ssel ysy god ase he is. huych ziȝþe is coroune wyþoute ende / and al þe ssepe of halȝen. þet ssel by al þe guod of man / zayþ huȝe de saint uictor. auoreye þane man þet he made ine bodye and ine zaule / uor þan þet man him y-zeȝ mid þe eȝen of þe bodie ine his manhode. and þe zaule hi*m* yziþ ine his godhede. zuo þet he uand zuetnesse / and lost ine his sseppere wyþ-ine / and wyþ-oute / wyþ-inne: ine he godhede. wyþoute: ine þe manhode. þet ssel by þe blisse of man / þet ssel by his ioye / and his lost / and lif eurelestinde þe ilke yblissede ziȝþe. þet is þe blissinge yef hit onderstondeþ: þo þet lokeþ cle*n*nesse of herte and of bodie.

shall see God such as He is.

This sight shall be the great joy of life everlasting.

Of þe yefþe of wysdome. Of þe *uirtue* of *temperance*. and of sobreté.

Of the gift of wisdom.

þe laste yefþe / and þe meste / and þe heȝeste: is þe yefþe of wysdom. þet is a grace þet þe holy gost yefþ to þe *contem*plative herte. huerby he is ynome of þe loue of god. þet he naȝt ne wylneþ / ne ne zeȝþ oþer þing / þa*n*ne hi*m* to zye*n*ne / and to habbe / ine him uor to likni / mid hi*m* uor to bleue. þis is þet greate of *per*feccion / þe ende of *contem*placion. þe yefþe of onderstondinge huerof we habbeþ aboue yspeke / makeþ knawe god / and þe gostliche þinges ase be ziȝþe / and be simple lokinges. Ac þe yefþe of wysdom / makeþ to yuele god / an to y-knawe ase be zuelȝ. þa*n*ne wysdom ne is oþer þing / þa*n*ne knaulechinge smackinde / þet is mid smac and mid grat lost of herte. uor oþerlaker he knauþ wyn / þe ilke þet hit yziȝþ ine a uayr gles. oþerlaker þe ilke þet hit drinceþ / and tasteþ / and smackeþ. Ac þe filosofes yknewen god be writinge / ase be ane ssewere huerinne hy lokede*n*. be skele and be onderstondinge of his miȝte. his uayrhede / his wyt. and his guodnesse/erþan þet hi y-zeȝen þe sseppinges þet he heþ ymad zuo greate / zuo uayre / zuo guode / and zuo wel

The last gift and the greatest is wisdom,

by which the heart is possessed with the love of God only.

This is the step of perfection.

This gift makes us to know God perfectly,

as one knoweth wine by seeing or tasting it.

The philosophers knew God by writing, as by a mirror;

and by the works of nature, and by natural reason,

y-ordayned. þanne hi knewen wel be zyȝþe and be uorbisne / and be simple ziȝþe of onderstondinge / and of kendelich skele. Ac neure naȝt ne yuelde[1] / ne ne miȝte y-uele be zuelȝ of riȝte loue / ne by deuocion.

[Fol. 77. a.]

but never by love or devotion.

Alsuo þer byeþ uele cristene clerkes / and leawede / þet wel ham yknewe be byleaue / and be wrytinge. Ac uor þet hi habbeþ þane zuelȝ naȝ[t] wel y-diȝt be zenne hi ne moȝe no þing yuele nanmore þanne þe zike uint smak ine þe guode mete. þe yefþe of wysdom / þet þe holy gost zet ine herte / zikerliche uayreþ / and clenseþ / of alle uelþe of zenne / and arereþ zuo þane gost of man: þet he him ioineþ to god / be a glu of loue / zuo þet he is al on mid god. þer he him ueth. þer he him norisseþ. þer he him uetteþ. þer he him losteþ. þer he him resteþ. þer he him sleþp. þer he uoryet al his trauail / alle his wylninges ulessliche / and erþliche / and him zelue / þet he him ne beþengþ of naȝt: bote of þet he loueþ / and þet is god onlepiliche. þis is þe laste stape / of þe lheddre of perfeccion / þet Iacob yzeȝ ine his sslepe / þet tok þe heuene / huerby þe angles of oure lhorde Iesu crist cliue op: and doun. þe stapes of þise lheddre: byeþ þe zeue yefþes of þe holy gost / huerof we habbeþ y-speke. Be þo zeue stapes cliueþ þe angles. þet byeþ þo þet habbeþ hare herten to heuene / þet ledeþ lyf of angle ine erþe / be uayrehede / and be clennesse / þet habbeþ hare herten in heuene be wylnynge. huanne hi guoþ and profiteþ uram uirtue to uirtue / al huet hi yzyeþ god aperteliche and herieþ parfitliche. Ac huanne hi byeþ y-cliue op al to þe laste stape: oþerhuil hit behoueþ guo doun be loȝnesse. Vor ase moche ase man is more parfit: þe more he is milde / and þe lesse him-zelue prayseþ. þerof me kan zigge: he þet is mest worþ: he him mest loȝeþ. þanne þe guode parfite mann ssel by ase þet trau þet is y-karked mid frut / þe more hit bouȝ to þe grunde. Ine anoþre manire me may onderstonde / þet þe angles yeden doun. uor þe guode men þet ledeþ

The gift of wisdom joineth man's heart to God by the glue of love,

and there he feedeth, resteth, and is nourished, and forgetteth all his labours and desires (carnal and earthly).

This is the last step of the ladder of perfection.

The steps of this ladder are the seven gifts of the Holy Ghost. By these steps climb the angels,

going from virtue to virtue.

Having reached the highest step,

there is a greater need for meekness and self-abasement.

[1] MS. *yuelded*

lif of angel an erþe / be hire holyhede / hua*n*ne hi byeþ y-cliue op to þe heȝeste stape of *contem*placion / huyder þe yefþe of wysdom hi*s* let / þet is alsuo y-goyned to god / þet he uoryet al þet is onder god / be þe greate zuetnesse þet þe herte uelþ / þet is alsuo iroted ine god: þet he lyest alle oþre lustes. zuo ham behoueþ oþerhuyl guo doun of þise zuetnesse / of þise reste / of þise loste / uram his zuete bryesten of solas. huer god ha*m* deþ zouke ine þe *contem*placion to þe workes of þe bysye lyue / huerof we habbeþ aboue y-speke. huer þe parfite abide ssolle / and uor hare note gostlich / and uor oþren.

It behoveth those leading the life of angels on earth

to descend to the works of this busy life.

Anoþer scele þer is / hueruore hit behoueþ guo doun of þo ilke zete of *contem*placion / huer þe gost of wisdom woneþ. Vor þe corrupcion of þe ulesse is zuo grat þet þe gost ne may ine þise liue dyeadlich longe bleue / in zuo heȝ stat of *contem*placion. ne yuele þe ilke greate zuetnesse / þet paseþ alle lostes þet me may yuele ine þise wordle / ase þo wyteþ þet hit habbeþ y-proued. þeruore þe ayenwyȝte of þe ulesse / is zuo heuy / þet he draȝþ þane gost a-doun wylle he / nolle he. and þeruore þe ilke greate zuetnesse þet þe herte *contem*platif uelþ / be þe yefþe of wysdome ine þise dyadliche lyue. ne is bote a litel zuelȝ / huerby me smackeþ hou god is zuete / and zofte ase me tasteþ and smackyþ þet wyn. erþan me drincþ his uolle. Ac hua*n*ne me ssel come in-to þe greate tau*e*rne / huer þe tonne is be-take. þet is ine þe liue eurelestinde. huer þet god of loue / and of pays / is / of blisse / and of lostes / and of solas / ssel bi zuo abandones to echen / þet alle ssolle by uolle. Ase zayþ þe sauter. þet al þe wylninge of þe herte ssolle by uolueld þer. hua*n*ne god ssel do come ope his urendes ane ulod of pays / ase zayþ þe p*ro*phete. huerof hi ssolle by zuo uol dronke / þet hi ssolle by alle dronke / of þe greate plenté / þet is ine þine house / and his sselt do drinke of þe ulode of þine zuet

The corruption of the flesh is so great, that the spirit may not long remain in so high a state of contemplation.

The flesh drags the spirit down.

[Fol. 77. b.]

In this earth the spirit has only a taste of God's sweetness, but when he shall come into the great tavern (heaven),

he shall drink his fill,

for God shall send upon his friends a flood of peace, with which all shall be drunk.

likinge. þet mid þe is þe welle of lyue. þet is þe welle eurelestinde / þet alneway kuelȝ[1] / and fayly ne may. þet is god zelf / þet is welle of liue / and sterue ne may. huerof arist / and geþ doun aboue alle þe halȝen. þet byeþ / and ssolle bi ine p*ar*adis / a ulod of blisse / of lost / and of pais. zuo *grat* / þet alle þo þet þerof drinkeþ: hi byeþ dronke. þet is þet pays and þe blissinge þet ssel by ine þe wordle þet is cominde hire uor to wyne / and habbe / me ssel libbe sobreliche ine þise wordle. ase zayþ saynt austin. Vor no*n* ne dringþ of þise stremes of pais: þet ne is dronke of þe plente of blisse: þet ne lokeþ sobreté. þet is þe u*ir*tue þet þe yefþe of wysdom zet ine herte / aye þe tomochelhede of glotunye. Vor wysdom tekþ sobreté / ase salomon zayþ. Sobreté is a traw wel precious. uor hit lokeþ þe helþe of þe zaule and of þe bodie ase sayþ þe writinge. Of glotonye of mete and of drinke to moche: comeþ uele greate zikinesses. and ofte þe dyaþ. Vor be to moche drinke and ethe: sterfþ moche uolk / and þe dyaþ his nimþ sodaynliche / ase me nimþ þane viss by þe cheake. þet is to zigge / þe morsel ine þe mouþe.

To win this blessing one shall live soberly in this world.

Sobriety cometh of wisdom.

Gluttony produces sickness and often death.

Death seizes gluttons suddenly, as one doth the fish by the cheek.

þise u*ir*tue me ssel loky toppe alle þinges. uor þe guodes þet hi deþ to þan: þet his wel lokeþ. Verst / sobrete lokeþ be skele / and to þe onderstondinge hire uridom / þet dronkenesse hire be-nymþ. Vor þe ilke þet is dronke / is zuo y-nome of wyn: þet he lyest skele / and onderstondinge / and is ase adrayngt ine wyin. and hua*nn*e he wenþ drinke þet wyn: þet wyn dryngþ him. þe oþer guod þet sobreté makeþ is þet hi deliureþ þane man of to uoul þreldom. þet is of þe þreldome of þe wombe. Vor þe glotoun / and þe to moche nimere of metes: makeþ of hare womben hare god. ase zayþ zaynte paul. Vorzoþe moche he him onworþeþ: þet serueþ to ane zuiche uoule lhorde / ase to his wombe. huerof ne may guo out: bote uelþe and stench. Ac sobreté lokeþ man ine his lhordssip. uor

Drunkenness deprives man of his freedom.

The drunkard loses his reason, and the wine drinketh (drowneth) him.

The glutton makes a god of his belly,

out of which go filth and stench.

For kuelþ.

þe gost ssel by lhord ouer þet body. and þet body ssel serui to þe goste. þe þridde guod þet sobreté maked is þet hi loki þe gate of þe castele aye þane ost of þe dyeule. þet is þe mouþ þet is þe mayster gate of þe castele of þe herte / þet þe dyeuel asayleþ ase moche ase he may. Ac sob*reté* hi*m* werþ þe gate / þet is þe mouþ. And hua*n*ne þe gate of þe mouþe is open: þe gest of ze*n*ne geþ in liȝ[t]liche / and uor naȝt he viȝt ayen þe oþre ze*n*nes / þet naȝt wyþhalt his tonge. Huo þet heþ þise u*ir*tue: he heþ of his bodye þe lhordssip. Alsuo ase me ouercomþ þet hors bi þe bridle. sobrete heþ þe uerste batayle ine þe ost of u*ir*tues / and lokeþ / and wereþ þe oþre u*ir*tues. þanne þe dyeuel uondede uerst / ase be þe mouþe / of oure lhorde þo he hi*m* zede / þet he ssolde maki of stones bread. Alsuo he asaylede þane uerste man be þe mouþe / and hi*m* ouercom. uor he hi*m* openede þe gate of his castele / þo he hi*m* *con*sentede to þe uondinge. To loki sob*rete* ous tekþ / kende. writinge. an alle sseppe. kende / þet amang þe bestes / man heþ þane leste mouþ be þe bodie. Efter man to þe oþre lemes y-dobled / ase þe eȝen / [and] earen / ac—he ne heþ bote enne mouþ. Ine þet ous tekþ kende / þet me ssel ethe lite / and drinke lite. uor kende is mid lite y-payd. and be to moche of mete / is ofte y-ueld doun. þe writinge ous tekþ sob*reté*. ine uele manyeres / and be manye uorbysnes / ase moȝe ysi / þo þet conneþ þe writinge onderstonde / an þo þet yzyeþ þe liues of halȝen. Efterward / alle sseppes techeþ sobreté. uor ine alle sseppes / heþ god yzet riȝte mesure / ase zayþ salomon ine þe holy writinge. Sobreté ne is oþer þing þa*n*ne to loki riȝte mesure. þet alneway halt þane middel ine to moche: and to lite. be þan þet scele a-liȝt be *grace* tekþ. Vor ine þise timliche guodes / þet / þet is to moche to onen: is to lite to anoþren / and þet / þet is to moche to ane poure manne - hit were ofte-

The spirit should be lord over the body.

[Fol. 78. a.]

The mouth is the master-gate of the castle of the heart.

Sobriety is first assailed in the host of virtues.

The devil tempted our Lord first by the mouth.

Man hath some limbs doubled, but he has only one mouth.

All creatures teach us sobriety.

Sobriety is a mean between too much and too little.

ziþes to lite. Ac sobreté and temperance / zet ouer-al mesure. Alsuo ine gostliche guodes: ase ine uestinges / ine wakiinges / ine dissiplines / and ine oþre dedes of uirtue / þet byeþ y-do uor god / an uor note of þe zaule: zet mesure. zuyche ase scele acseþ. þe uirtue of temperance and of sobreté. þe ilke uirtues lokeþ mesure sceluolle. naȝt onlepiliche ine mete and ine drinke: ac in alle uirtues. ase zay[þ] saynt bernard. Vor þise uirtue zet alle þe þoȝtes. alle þe willes. alle þe steriynges of þe herte. and alle þe wyttes of þe bodye / outnime þe lhordssip of riȝte scele. ase zayþ tullius þe wyse. zuo þet a liȝte scele be þe yefþe of wysdome / halt ine pese þe lhordssip of þe herte / and of þe bodie. and þet is þe ende and þe onderstondinge of alle uirtues þet þe herte and þet body by wel y-ordayned to god. zuo þet god onlepiliche by heȝ lhord. ine zuyche manere þet al by ine his boȝsamnesse al þet he heþ ine þe regne of bodye and of þe zaule. and þet makeþ sobre loue of god. þet zet of al / þe herte in-to þe wille of god. þanne zaynt austin zayþ. þet þe uirtue of temperance and of sobrete / is alone þet is yloked to god y-hollyche wyþ-oute corrupcion. and ous wyþ-draȝþ uram þe loue of hier beneþe. þet is þe loue of þise wordle / þet troubleth þe herte of man / and hise zet ine zorȝe. and him benimþ riȝtuolle knaulechinge of god / and of him-zelue. Alsuo ase me ne ziȝþ naȝt briȝtliche ine þe wetere ystered. Ac þe loue of god / þet is wel y-clensed of alle erþliche loue / and of alle ulessliche willes zet þe herte ine pais. Vor hi him deþ and zet ine his oȝene stede. þet is ine gode. þer he him resteþ. þer he is in pais. ne ne heþ blisse / ne reste: bote þer. þanne zayþ oure lhord ine his spelle. 'þou sselt by ine trauayl ine þise wordle. ac ine me þou sselt vinde reste.' And saynt austin zede. 'Lhord: min herte ne may by ine pais: alhuet hi resteþ ine þe.' þe ilke loue ne wext naȝt of erþe / ne of mares.

Even in fastings, watchings, &c., sobriety must be exercised.

The virtue of temperance must be observed in all virtues,

for it moderates all the thoughts, wills, and desires of the body.

The end of all virtues is that the heart and body "be well ordained to God,"

and be withdrawn from the love of this world.

[Fol. 78. b.]

The love of God sets the heart in peace.

Our Lord saith, "Thou shalt be in travail in this world, but in me shalt thou find rest."

Of þise wordle. Ac hy comþ doun of þe heȝe roche hueroppe hi ys yzet and y-mad þe greate cite of paradis / end þe cite of holi cherche. þet is Iesu crist / ope huam byeþ y-set and ymad uestliche be guode bileaue. þe stronge casteles. þet byeþ þe herten of guode men. Of þo heȝe roche comþ doun þe welle of loue ine herte þet is wel y-clenzed uor þe loue of þe wordle. þe ilke welle is zuo clier and zuo y-zendred / þet þe herte hire y-knauþ / and y-ziȝþ hire zelue and hire makiere. alsuo ase me yziȝþ in ane uayre welle wel yzendred. ope þo welle þe herte resteþ efter þe trauayl of guode workes / ase we redeþ of Iesu crist oure lhord. þet þo he hedde zuo moche y-guo þet he wes al weri / he him zette and restede ope þe welle. þe ilke welle boue þet guode herte / he þet him wille berȝe / him resteþ is þe loue of god. þe ilke welle is zuo zuete and of zuo guod smac: þet þe ilke þet þerof dringþ / uoryet alle oþre zuetnesses and oþre smakkes. þe ilke welle ne uelþ naȝt þane fanc ne þe erþe / ne þane mersc of þise wordle / and þeruore hy is zuete and of guod smac to drinke. uor ase moche ase þe welle yuelþ lesse of þe erþe: zuo moche hi is þo holer and þe betere cf to drinke. þet is þe welle of wytte and of wysdome. uor þe ilke þet þerof dringþ / he knauþ wyt and wysdom and velþ / and smackeþ þe greate zuetnesse þet is ine god / and þet is þe heȝeste wyt of man: wel to knawe his seppere / and him louie mid al his herte. Vor wyþoute þise filosofie / alle oþre wyttes ys folye.

This love cometh down from the high rock (Jesus Christ).

Of this rock cometh the well of love into the heart.

By that well the heart resteth after its labour of good works.

This well is sweet and delicious.

It is pure and undefiled,

and wholesome to drink.

It is the well of wit and of wisdom, and whose drinketh thereof knoweth wit and wisdom.

Zuych wyt zet þe holy gost ine herte / þanne he him yefþ þane yefþe of wisdom / þet is herte of gostliche blisse / and hire adraynkþ / and makeþ him dronke of holy loue. Hwet wyt is þet / þet þe holy gost zet in-to þe herte wel y-clenzed: þet ich halde hier be-uore y-seyd / hwer þet is speck of þe wyttes of þe zaule / ate gimmynge of þe drazþe of virtue. and þer-

Such wit the Holy Ghost giveth,

and setteth it in the heart,

uore ich paci þe ssortlaker. þet gostliche wyt þet comþ of stedeuest loue of god. makeþ þe herte sobre / and zofte / and alle þinges a-mesureþ / zuo þet þe herte þet is ine zuich stat is ine payse / ase hi may by ine þise dyadliche liue. Vor ine þise wordle / non ne may libbe wyþ-oute torment / and wyþ-oute zome viȝtinge of temptacion. þet god zent ofte uor to uondi his knyȝtes. and uor þan þet hi conne usy of armes of uirtue. uor oþerlaker hi ne moȝe by guode knyȝtes. þanne me couþe maky þe tornoymens ine time of pays. Ac huanne þe guode knyȝt het ouercome þet tornoyment: he went ayen to his house. þer he him resteþ al in eyse. Alsuo deþ þe guode herte huanne hi heþ wel yuoȝte and heþ ouercome þet tornenoyment of uondinges: ha comþ ayen to him-zelue / and him resteþ ine god. þet him conforteþ efter þe trauayl / zuo þet he þer uoryet al his trauayl. and ne þengþ bote of god. huer he uint al þet he wilneþ. þet is þet frut þet þe traw of sobreté berþ / þet comþ of þe yefþe of wysdom / ase ich habbe aboue yzed.

to make it sober, meek, and patient.

None may live in this world without "some fighting of temptation."

[Fol. 79. a.]

The good heart, when it hath well fought,

returns to itself and resteth in God.

Of the steps of sobriety.

Of þe stapes of sobreté.

Ase ich habbe aboue yssewed / sobreté ne is oþer þing / bote to loky riȝte mesure ine alle þinges. Ac specialliche: ine vyf þinges me ssel loki mesure. þet byeþ alsuo ase zeue stapes huerby wext and profiteþ þet traw of sobreté.

Moderation shall be observed in five things.

1. Set bounds to the understanding and to belief.

Those overstep moderation who are unbelievers,

[1 misbylefnde f]

and measure belief by their understandings.

þe uerste stape of sobreté is / þet me zette mesure in his onderstondinge. spacialliche to þe articles and to þe poyns of þe beleaue. þe ilke ouergeþ mesure / þet wyle zeche kendelich skele / ine þan þet is aboue onderstondinge / ase doþ þe bougres / and þe misbylefde.[1] þet wylleþ mesuri þe beleaue be hare onderstondinge. ac hi ssolden mesuri hire onderstondinge and hare skele to þe mesure of þe beleaue / þet god ous heþ y-yeue. And salomon zayde to his zone. 'Vayre zone / do in-to þine

wytte mesure.' þet is to zigge / þet þou ne bi naȝt / of zuo oȝene wytte / ne naȝt zuo ypiȝt in þine ouerweninge: þet þou ne flechchi / uor to leue to guod red. and þet þou ne lete þin oȝene wyt / uor to bouȝe to þe wyser þa*n*ne þou. And specialliche to þe articles of þe beleaue me ssel lete his oȝene wyt / and his onderstondinge flechchi / and zette ine þreldom of þe beleaue / ase zayþ zayte paul. naȝt uor to apeluchier ne zeche kendelich scele. huer he non ne heþ / ase doþ þe bysye / oþer þe malancolien / þet byeþ ylich þan þet zekȝ[1] þe cra*m*meles ine þe russoles. oþer þan þet zekþ þet uel ine þe aye / oþer þane knotte ine þe resse.

Man should not be overweening and self-confident.

He should set his understanding in thraldom to belief.

þe oþer stape is / þet me zette mesure ine þe loste and mid þe likinge of þe wille / þet me ne hi*m* ne aslaky naȝt to moche þane bridel to yerne to lostes of þe ulesse / ne to þe couaytise of þise wordle. þa*n*ne þe wyse zayþ ine þe writ[i]nge. 'Ne uolȝe naȝt' he zayþ 'þe couaitises ne þe wylninges of þine herte / and þe miswende to do þi wyl / þet þou hit ne uoluelle naȝt. and yeld guod skele. uor yef þou dest to þine herte his wyl: þou makest blisse to þine vyendes / þet byeþ þe dyeulen of helle.' uor alsuo ase þe ilke þet makeþ blisse to his uo / ayens huam he ssel uiȝte / hua*n*ne he hi*m* yelt to hi*m* ouercome. Yef he hi*m* yelt ouercome to þe dyeule þet hi*m* *con*senteþ to his euele wylninges. þeruore zayþ zay[n]te peter þe apostel. 'ich you helsny / þet ye ase oncouþe / and pilg*ri*mes / you loki uram wilninges.' þe ilke þet is pilg*ri*m and ine oncouþe cont*ra*ye / huer byeþ manye þyeues an robberes þet aspieþ þe pilg*ri*ms / and wayteþ þe wayes: ha*m* lokeþ moche / þet hi ne ualle ine þe honden of þyeues. and þengþ hou he may guo zikerliche. Alle þe guode men ine þise wordle byeþ oncouþe and pilg*ri*ms. Hi byeþ oncouþe / uor hi byeþ oute of hare cont*ra*ye. þet is paradys. þet is þe cont*ra*ye / and heritage to guode men. Hi ne byeþ þenchinde bote uor to uoluelle hire iornayes / al hueþ hi comeþ to hare eritage /

2. Set measure in the lust and the pleasure of the will.

Follow not the covetousness of thine heart.

Consent not to the devil's suggestions.

Travellers in a strange country are watchful for fear of thieves. [Fol. 79. b.]

All good men are like pilgrims.

Their heritage is paradise.

[1] For zekþ.

The good pilgrims choose good society,

þet is þe cité of paradis / þet þe guode pilgrims zecheþ. ase zayþ zaynte paul. þet ne habbeþ / ne nolleþ habbe þe eritage hier ine þise wordle. Zuyche pilgrims þet willeþ guo zikerliche: hi doþ ham ofte ine guode uelaȝrede / and ine zikere guoinge. þe guode uelaȝrede þet let zikerliche

and pursue their journey by right belief and true love.

and guoþ riȝtuolliche / is byleaue / and loue. beleaue / let þane way to pilgrimes. ac loue his berþ. zuo þet þe way ham greueþ lite / oþer naȝt. Huo þet heþ zuyche

They have no fear of thieves, that is, the devil and his host.

uelaȝrede: he ne heþ of þyues none drede þet wayteþ þe wayes. þet byeþ dyeulen þet nimeþ and robbeþ allo þo / þet none zuiche uelaȝrede ne habbeþ. þet byeþ þo þet wylleþ do hyere / hyre lostes: þet ham doþ in-to þe

Belief and love of God lead them aright.

honden / and in-to þe grines of þe dyeule. Beleaue / and loue of god. of-halt þe herte / and his wyþdraȝt uram queade þoȝtes / and uram fole[1] lostes / þet he ne consenti. Alsuo ase me ofhalt þane uoȝel be þe ges /

The heart is like a bird,

þet he ne vly to his wylle. þe herte is ase is þe uoȝel þet wolde vly to his wylle / and bote hy by ofhealde / be þe ges of beleaue / and of loue / hy ulyȝþ perilous-

and is liable to fly into the snare.

liche / zuo þet hy hyre spilþ / and ualþ ofte into þe grines / of þe uoȝelere of helle. þet is þe dyeuel / þet ne wylneþ / bote to nime þane uoȝel. Beruore þe guode men and þe wyse / wyþdraȝeþ hare wyl / and hare lostes / and hare þoȝtes. be temperance and be sobreté. Huerof senekes zayþ. 'yef þou louest to bi sobre / and

Control thy will,

atempre: wyþscore / and wyþdraȝ þine willes / and zete

as one doth the horse with a bridle.

ane brydel to þine couaytises.' Vor alsuo ase me wyþhalt þet hors by þe bridle þet hit ne guo naȝt to his wille: alsuo me ssel ofhyealde þe herte be þe briddle of

Sobriety is the bridle.

sobreté / þe hy ne yeue hire naȝt / to þe wille ne to þe couaytise of þise wordle.

Observe moderation in words.

þe þridde stape of sobreté is / zette and loki mesure ine wordes. Huerof salomon zayþ. þet 'þe wyse / and þe wel ytoȝte / tempreþ / and mesureþ his wordes.' And saynt Ierome zayþ. þet 'mid ueawe wordes / is y-

[1] MS. *folo*

proued mannes lyf.' þet is to zigge. by þe wordes me may yknawe þe folyes / and þe wyttes of men. Vor ase me knauþ þet zuin be þe tonge / yef hit ys hol. oþer aboue y-zawe. and þeruore zayþ þe wyse ine þe writinge. þet 'þe wordes of þe wyse byeþ y-weȝe ine þe waye.' þet is to zigge / þet þe wyse ssel zuo weȝe þe wordes ine þe waye of skele and of discrecion þet þer ne by naȝt to wyþ-nymene. Zome uolk byeþ / þet ne moȝe ham naȝt hyalde stille / ne naȝt ham loki / þet hi ne zigge / by hit zoþ by hit leazinge. þet byeþ ase þe melle wyþ-oute scluse. þet alne-way went be þe yernynge of þe wetere. Vor hi habbeþ ase uele wordes / ase þer comþ of weter to þe melle. Ac þe wise zetteþ þe scluse of discrecion / uor to ofhealde þet weter of fole wordes. and to uele. þet hi ne guo be þe melle of þe tonge. þeruore zayþ þe wyse ine þe writinge. 'Yziȝ þet weter yerne.' þet is to zigge: hald þine wordes ine þe scluse of discrecion. uor ase zayþ salomon. 'Huo þet let guo þet weter to his wille: he is ofte cause of strif / and of chidinge / and of manie kuedes / þet comeþ of kueade tonge.' ase ich habbe be-uore yzed / ine þe chapitele of uices. huer ich spek of þe zenne of þe tonge. þeruore zayþ wel þe wyse ine þe writinge. 'do' zayþ he / 'þine wordes ine waye / and guod bridel ine þine mouþe. and nim nede þet þou ne ualle be þine tonge be-uore þine uo: þet þe asspieþ.' An-oþer zayþ. 'Do to þine mouþe / a dore and a loc. and to þine wordes: a waye and a yok.' Huo þet ne weȝþ his wordes ine þe waye of discrecion. and ne ofhalt naȝt his tonge by þe bridle of skele. þet ssel ofhyealde þe tonge of kueade wordes. he ualþ liȝtliche ine þe honden of his uon. þet byeþ þe dyeulen / þet oueral ous aspieþ / and wayteþ. Huanne þe von / þet viȝteþ aye þane castel / yef hi vyndeþ þe gate oppe: hi guoþ in liȝtliche. alsuo þe dyeuel þet uiȝt wyþ þane castel of þe herte / huanne he uint þe gate oppe / þet is þe mouþ / he nimþ liȝtliche þane castel. And þeruore

By words may the fallies and wisdom of man be known.

Weigh thy word in the balance of discretion.

The wise setteth the sluice of discretion to keep back the water of foolish words. [Fol. 80. a.]

Many evils come of the evil tongue.

Take heed that thou fall not by thy tongue.

Put a door and a lock to thy mouth.

He who does not guard his tongue will fall into the power of his foe, the devil.

The mouth is the gate of the heart.

zayde dauiþ ine þe sautere. 'Ich sette guode lokinge to þe mouþe aye mine yuo' / þat is þe dyeuel. þe lokinge of þe mouþe / þet is skele and discrecion. þet examenep þe wordes / erþan hi guo out ate moþe. þis is þe viȝt huerof þe wyse spekþ ase ich habbe aboue yzed / huer me ssel weȝe þet word er hit by yzed. And þou sselt ywyte / þet zoþnesse halt þise riȝtuolle waye. Vor zoþnesse acordeþ þe onderstondinge of þe herte: and þet word of þe mouþe / as hit is ine þe herte. þis waye ne ssel hongi of þis half / ne of yend half / ariȝthalf ne alefthalf. þet uor none priué loue of man ne of wyfman. ne uor tiulich note. ne uor hate of oþren: me ne ssel lete to zigge zoþ / huer þet me ssel / and huanne hit is nyed. ne leazinges / ne ualsnesse / me ne ssel zigge uor nenne man.

Reason has the care of the mouth.

Weigh well thy words ere they be spoken.

Be not afraid to speak the truth,

and speak not falsely to please any one.

Ase me ssel loki mesure ine wordes: alsuo me ssel loki mesure ine hyerþe. Vor asewel me may zeneȝy ine kuede hyerþe: ase ine kueade speche. þanne þe ilke þet yhyerþ bleþeliche missigge oþren: ys partiner / and uelaȝe of þe zenne of þan þet he yherþ. þet non ne wolde zigge bleþeliche kuead of oþren / nameliche touore greate men / bote yef he ne wende þet hit likede to him þet hit hyerþ. þanne an halȝen zayþ. þet 'non ne ssolde by misziggere: bote þer by an hyerere.' þeruore salomon zayþ. 'þe norþene wynd / to-þráuþ þe raynes / and þe lourinde chiere: þe wordes of þe missiggere.' þise greate men hi ssolden wel ham loki / þet hi hiereþ / and þet hi leueþ. þet hi vindeþ veawe / þet zoþ ham zigge. Ac ulatours / and lyeȝeres / byeþ to grat cheap ine hare cort. þe meste dierþe þet is aboute ham / is of zoþnesse / an of trewþe. and þeruore hi byeþ ofte y-giled. þet hi yhereþ bleþeliche / and y-leueþ liȝtliche þet me ham zayþ and þet ham likeþ. Senekes zayþ. þet þer ne lackeþ to greate lhordes: bote zoþ ziggeres. Vor hi habbeþ lyeȝeres / and vlatours: to greate cheape. and veawe zoþ ziggeres. Me ssel habbe

Be careful of what thou hearest.

If thou hearest with pleasure evil of another, thou art privy to the sin of the slanderer.

Great men should consider well what they hear.

Flatterers and liars are plentiful,

but few are truthful.

[Fol. 80. b.]

Great men have great need of those who fearlessly speak the truth.

þe earen opene / uor to hyere bleþeliche / þe guode wordes / þet byeþ worþ to þe help of zaule. and y-sset: to fole wordes / ydele / and queade. þet moȝe do harm: and ne moȝe do guod. þeruore þe wyse zayþ ine þe writi*n*ge. 'Stoppe þine earen mid þornes. and ne hyer naȝt þe queade tongen.' þe queade tonge: is tonge of eddre of helle / þet þe misziggeres bereþ. and enuenimeþ þo þet his y-hereþ. Aye zuyche tongen me ssel stoppi þe yeren mid þornes / mid the drede of oure lorde / oþer mid þe þornes huermide god wes y-corouned / uor beþenchinge of his passion: Vor huo þet heþ drede of god / and beþenchinge of his passion: he nolde naȝt bleþeliche y-hyere þe misziggeres / ne flatours / ne fole wordes / ne lodliche. In anoþre man*ere* me may onderstonde þis word. 'Stoppe þine yeren mid þornes.' þe þornes þet prikieþ / be-tokneþ harde wordes and prekiinde / heruore me ssel wyþnime þe missiggeres / and maki his stille and ssewy semblont þet me ne hierþ his naȝt bleþeliche. þer is an eddre þet is y-hote ine latin / aspis. þet is of zuiche kende / þet hi stoppeþ þet on eare mid erþe / and þet oþer mid hare tayle / þet hi ne yhere þane charmere. þe ilke eddre ous tekþ a wel grat wyt / þet we ne hyere naȝt þane charmere / þet is þe lyeȝere / and þe flatour. þet ofte be-charmeþ þe riche men. Ac huo þet stoppeþ þet on eare mid erþe / and þet oþer mid þe tayle: he ne ssolde habbe none hede to bi be-charmed of þe dyeule / ne of kueade tongen. þe ilke stoppeþ þet on eare mid erþe: þet þengþ þet he is of erþe / and to erþe ssel come. and zuo þenche his uoulhede and his ziknesse. hueruore he hi*m* ssel moche mildi: and naȝt hi*m* praysy. þet oþer eare stoppi mid þe tayle / uor to beþenche of þe dyaþe / þet hi*m* ssel wel astonie. Huo þet þus couþe stoppi his earen:[1] he nolde yhyere bleþeliche zigge / ne recordi þing: þet ssolde misliki god. and zuo ssolde he by wel yte*m*pred /

Shut thy ears to foul words.

Stop them with thorns,

that is, with the fear of the Lord.

For who that feareth God will not listen to liars and flatterers.

The asp closeth one ear with earth and the other with its tail, so that she may not hear the charmer.

The liar and flatterer is a charmer that one must beware of. He who stops his ears will not be beguiled by flattery;

and will think of the earth from whence he came,

and of death that will overtake him. He who thinketh of these things will not listen to words displeasing to God.

[1] MS. *eraren*

and amesured ine hyerþe and ine lhestinge. And þis is þe uerþe stape of sobrete.

Moderation in clothing is the fifth step of Sobriety. Excess is a sin,

þe uifte stape is / to loki mesure of ssredinge of p*re*ciouse robes / huerof me paseþ moche mesure / and makeþ moche ouerdoinges. and þeruore þet ouerdede is grat z*en*ne / and ueleziþe anchesoun to zene ine oþren.

wherefore we should not be over busy in adorning ourselves.

þeruore me ssel ine zuyche þinges loky mesure. Vor hit is to moche of p*ri*s and to moche bysy agrayþinge ne were z*en*ne: oure lhord ne speke naȝt zuo stefliche ine his spelle a-ye þe queade riche / þet zuo ofte ham ssredeþ / ase of to zofte bougeren and of to moche of p*ri*s pourpre. O. moche is he fol uorzoþe / and child of wytte / þet of his ssredinge is proud. Me ssolde him wel hyealde fol: þet were proud to bere þe ssredinge. þet ne ssolde by bote a tokne. and a beþenchinge of þe ssame of his uader / and of his oȝene. þes wone of robes nes yuounde / bote uor þe z*en*ne of oure uerste uader uor to wry his *con*fusion / and oure. Hua*n*ne me yziȝþ bere ane byrie. þet is tokne þet þer is wyþine a dyad. alsuo hit y-ualþ ofte / þet onder þe uayre robes: is þe zaule dyad be z*en*ne / and nameliche ine þan þet ham gledyeþ / and predeþ. Yef þe pokoc hi*m* prette uor his uayre tayle. and þe coc uor his kombe / hit ne is no wonder þet kende ha*m* heþ y-yeue / an doþ be hare kende. Ac man oþer wyfman / þet heþ wyt and skele / and wot wel þet kende ne heþ naȝt y-yeue hi*m* þet ilke ssroud / he ne ssel hi*m* naȝt prede: of þe ssredinge of his bodye. ne of þe quayntises of his heuede. þeruore zayþ þe wyse ine þe writinge. 'ne glede þe naȝt ine uayr ssroud.' And zaynte paul þus zay[þ]. þet þe wyfmen hi ssolle ha*m* agrayþi: mid sobreté. þet is to zigge: be mesure / and wyþ-oute ouerdoinge / be þe stat / þet þe wyfman acseþ. Vor zoþe þet ne is naȝt wyþ-oute ouerdoinge. þet on wyfman. ssel habbe uor hare body ine one yere zuo uele payre of robes / and of diuerse maneres / huerof manye poure miȝten by

He is a fool and childish that is proud of his clothing.

The wearing of clothes comes of the sin of our first parents.

[Fol. 81. a.]

Under fair robes there is often a dead soul.

Nature has adorned the peacock and cock.

Nature has given man no clothes of which to be proud.

St. Paul says that women shall adorn themselves with propriety.

Many poor might be sustained by the number of robes that one woman wears in a year,

sostened of þan þet is to moche. Ac yet eft yef hi weren ate ende y-yeue uor godes loue to þe poure: yet hit were zomþing. ac hi byeþ ofte y-yeue to rybaus þet is wel grat zenne. þeruore me ssel loki mesure ine zuyche þinge be þe stat þet þe persone acseþ ase ich habbe aboue y-zed.

but they are not given to the poor, but to the dissolute.

þe zixte stape of temperance and of sobreté is / þet ech loki guode mesure ine his contenonce / and ine his beringe. þanne seneke zayþ. Yef þou art sobre and atempred / nim þou hede þet þe steriynges of þine herte ne of þine bodye / ne by uoule ne onworþi. Vor of þe discordance of þe herte: comþ þe discordance of þe bodie. Zome þer byeþ zuo childhedi / and of zuo nice manere / þet hi makeþ ham-zelue to by hyealde foles. Hit becomþ wel to man of worssipe / and þet is ine grat stat / þet he by wel ordine / and amesured ine alle his dedes / and in alle his zigginges. and of uayre contenonce to-uore alle men / zuo þet non ne moȝe nime of him kueade uorbisne / ne þet he ne by yhealde uor fol / ne uor child. Vor ase zayþ a grat filosofe. 'child of elde. child of wytte. and child of þeawes: byeþ al on.' þe writinge zayþ þet / þet child of an hondred year: ssel by acorsed. þet is to zigge. þet þe ilke þet heþ uolle elde / and leueþ ase a child: ssel by acorsed of god. þanne zaynte paul zayde of him-zelue. 'þo ich wes child: ich dede ase a child. ich þoȝte ase a child. ac zeþþe ich com to elde of uol man: ich uo[rlet] alle mine childhedes.' Vor huo þet halt ald man uor child: he hine halt uor fol. And þeruore zayþ zaynte paul. 'Ne by naȝt child of wytte. ac ine queadnesse by lite.' Nou is hit þanne guod þing and oneste. profitable / and worþssipuol to man an to wyfman / and nameliche to grat uolk. þet hi loki sceluolle mesure / ine berynge ine contenonce / and þet hi by wel ordyne oueral. and be-uore god / and be-uore þe uolke. Ai rawe.

The sixth step of Temperance is moderation in conduct.

Take heed that the feelings of thine heart be not foul or silly.

Some are so childish that they cause themselves to be looked upon as fools.

Look that thy deeds be well ordered, so that none be 'led astray by thy example.'

The child of an hundred years shall be accursed, for he is of age and yet is childish.

He who holdeth an old man a child holdeth him a fool.

Every man and woman shall so order their conduct that it be decorous, profitable, and honourable before God and man.

Observe moderation in meat and drink.

[Fol. 81. b.]

Load not the heart with the sins of gluttony and drunkenness.

Of excess in meats and drinks see the chapter where the sin of gluttony is treated of.

Moderation is to be found in all virtues.

It is a fair tree, and its fruit is peace of heart.

He who hath this virtue is joined to God by charity, and is separated from the world's love,

and so he resteth in God and hath comfort and bliss.

Such bliss setteth the Holy Ghost in the heart that is perfected by the virtue of sobriety.

Þe zeuend stape is / to loki mesure ine mete and ine drinke. Vor ouerdede of mete and of drinke: deþ moche harm ine bodie and ine zaule. ase ich habbe beuore yzed. Þeruore zayþ oure lhord ine his spelle 'Nimeþ ye hede / þet youre herten / ne by ygreued / ne y-charged of glotounie / ne of dronkehede.' Þet is to zigge / þet þou ne do ouerdoinge of mete and of drinke: Sobreté lokeþ mesure ine mete and ine drinke. þet me ne maki ouerdoinge. Of þe ouerdoinges þet me wes y-woned to do ine drinke and ine mete / ich habbe ynoȝ yspeke ine þe draȝþe of vices huanne þet ich spek of þe zenne of glotunie / to huam þis u*ir*tue huerof ich habbe yspeke / zuo is *contra*rie specialliche. and þeruore ich nelle na*n*more hyer speke.

Nou hest þou y-herd þe stapes huerbi þis traw wext and noteþ. and yef þou wylt ywyte þe boȝes of þise trawe: yziȝ alle þe oþre u*ir*tues / þet byeþ y-contynent ine þis boc. and þou sselt yuinde oueral þise u*ir*tu. Vor ase ich habbe yzed aboue / and y-ssewed. þis u*ir*tue zet mesure ine alle þe u*ir*tues. hueruore ich zigge / þet alle þe oþre u*ir*tues byeþ boȝes of þise. uor hy hyre sseweþ ine alle þe oþre boȝes. þet traw berþ wel uayr frut. and wel smakinde. þet is pais of herte. ase ich habbe aboue yzed. Vor huo þet heþ þise u*ir*tue: he heþ þe herte zuo to-deld ura*m* þe loue of þe wordle / and zuo y-yoyned to god be charite. þet is charite: loue of god. Vor hi zet alle oþre þinges ine uoryetinge þet ne byeþ naȝt ydyȝt to god. And ine zuyche manyre þe herte hi*m* resteþ ine god. huer hi heþ al hire confort. hire blisse / and hire lost. þet paseþ alle oþre lostes. Zuych comfort / zuych lost / set þe holy gost ine herte þet is uolmad ine þe u*ir*tue of sob*r*eté / þet comþ of þe yefþe of wysdome / ase ich habbe aboue yzed. Vorzoþe he þet zuich pays of herte miȝte habbe / and yuele: he ssolde hi*m* resti ine god / þet is þe ende / and þe uoluellinge / and þe so*mm*e of

his wylni*n*ges. he ssolde bi y-blissed ine þise wordle / and ine þe oþre. uor he ssolde habbe y-wonne þe ilke blissinge þet god behat ine his spelle to ham þet þise ilke pais lokede wyþ-oute brekinge. uor he zayþ þet hi byeþ yblissed þe paysible. uor hi ssolle by y-cleped godes zones. þo byeþ payzible / þet zayþ zaint austin / þet alle þe steriinges of þe herte ordayneþ / and zetteþ onder þe lhordssipe of riȝte scele and of þe goste. þos byeþ ariȝt y-cleped children / uor hi bereþ þe anliknesse of hire uader / þet is þe god of loue and of pais. aze zayþ zainte paul. and þa*n*ne pays and loue of god / is þet þing þet mest makeþ man anlikni to god. and þe *com*[t]*ra*rie to þe dyeule þet is godes uo. Efterward / hi byeþ y-cleped godes zones. uor hi uolȝeþ al hare uader wel nier þa*n*ne eni oþer. uor pays / and loue / him uolȝeþ more nyer: þa*n*ne eni oþer u*ir*tue. Eft*er*ward / hi doþ þe workes of hire uader. uor god ne com in-to þise wordle / bote to maki pays be-tuene god and man. be-tuene man and angle. be-tue[ne] man and himzelue. þa*n*ne þo he wes ybore / þe angles zonge uor þet pays þet god hedde y-broȝt in-to erþe. and þeruore þet þe uolk ne ssolde zeche bote pays. þeruore þa*n*ne þet hi byeþ godes zones / hi byeþ yblissed ine þise wordle be special *grace*. Ac þe ilke blissinge ssel by uolmad hua*n*ne hi ssolle by ine payzible possession of þe eritage of hire uader / þet is of þe riche of heuene huer hi ssolle by ine zikere pays. ine pese uoldo / huer alle lostes ssolle by uolueld. huer ne may by no kuead / ne zorȝe / ne aduerseté / ne defaute. ac abundance / and plenté of alle guode. blisse and ioye wyþ-oute ende. þet ssel by pais worþssipuol / lostuol / and eurelestinde. Pais þet paseþ / and ouergeþ wyt. ase zayþ zaynte paul. And zeþþe þet hi paseþ alle wyttes: hi paseþ alle wordes. Vor herte non ne may þenche / ne ma*n*nes tonge telle: huet þing is þet pais þet god heþ behote his urendes. And þeruore

The peaceable are blessed and are called God's sons.

Those are peaceable who control the emotions of the heart by the lordship of reason.

Peace and the love of God make man like God.

The peaceable are called God's sons because they do God's works. Christ came into the world to make peace with God and man.

[Fol. 82. a.]

God's sons are blessed in this world by special grace, but their bliss is perfected in heaven,

where is no sin, sorrow, or adversity, but blissful and everlasting peace.

No man's tongue may tell of the greatness of this bliss.

Wherefore I were a mocker to attempt to describe it to the full.

bote a wlaffere ne zigge þing to þe uolle. And þeruore ich nelle non more zigge. ac hier ich wille endi mine matire. To þe blisse of oure lhorde / to huam by alle worþssipe. þet ous lete wonie ine his uelaȝrede / huer is lif eurelestinde.

This book is come to an end, May God his bliss us send!

þis boc is ycome to þe ende:
Heuene blisse god ous zende. AMEN.

This book is written in the English of Kent for lewd men, for fathers and mothers, &c., to keep them from sin, so that their consciences may be undefiled. The author's name signifies 'Who as God,' and may God give him the bread of angels and receive his soul when dead. Amen.

Nou ich wille þet ye ywyte hou hit is y-went:
þet þis boc is y-write mid engliss of kent.
þis boc is y-mad uor lewede men /
Vor uader / and uor moder / and uor oþer ken /
ham uor to berȝe uram alle manyere zen /
þet ine hare inwytte ne bleue no uoul wen.
'Huo ase god' is his name yzed /
þet þis boc made god him yeue þet bread /
of angles of heuene and þerto his red /
and onderuonge his zaule huanne þet he is dyad.
Amen.

N.B. This book was finished in the Eve of the Holy Apostles Simon and Judas, by a brother of the cloister of St. Austin of Canterbury, in the year of our Lord 1340.

Ymende. þet þis boc is uolueld ine þe eue of þe holy apostles Symon an Iudas / of ane broþer of þe cloystre of sanynt austin of Canterberi / Ine þe yeare of oure lhordes beringe. 1340.

[pater noster.] Our father that art in heaven, &c.

Vader oure þet art ine heuenes / y-halȝed by þi name. cominde þi riche. y-worþe þi wil / ase ine heuene: and ine erþe. bread oure echedayes: yef ous to day. and uorlet ous oure yeldinges: ase and we uorleteþ oure yelderes. and ne ous led naȝt: in-to uondinge: ac vri ous uram queade. zuo by hit.

[aue Maria.] Hail Mary!

Hayl Marie / of þonke uol. lhord by mid þe. y-blissed þou ine wymmen. and y-blissed þet ouet of þine wombe. zuo by hit.

[credo.]

Ich leue ine god / uader almiȝti. makere of heuene /

and of erþe. And ine iesu *crist* / his zone on-lepi / oure lhord. þet y-kend is / of þe holy gost. y-bore of Marie Mayde. y-pyned onder pouns pilate. y-nayled a rode. dyad. and be-bered. yede doun to helle. þane þridde day a-ros uram þe dyade. Steaȝ to heuenes. zit aþe riȝt half of god þe uader al-miȝti. þannes to comene he is / to deme þe quike / and þe dyade. Ich y-leue ine þe holy gost. holy cherche generalliche. Me*n*nesse of halȝen. Lesnesse of ze*n*nes. of ulesse arizinge. and lyf eurelestinde. zuo by hyt.

I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, &c.

I believe in the Holy Ghost, &c.

Uor to sseawy þe lokynge of man wyþ-*in*ne. þellyche ane uorbysne / oure lhord ih*es*u crist zayþ. 'þis uorzoþe ywyteþ. þet yef þe uader of þe house wyste huyche time þe þyef were comynde: uor-zoþe he wolde waky / and nolde naȝt þolye þet me dolue his hous.' Be þise uader of house me may onderstonde / þe wyl of skele. to huam be-longeþ moche mayné. þoȝtes. and his besteriinge. wyt. and dedes / ase wel wyþ-oute: ase wyþ-inne. þet is to zigge / huych mayné / to moche slac / and wylles uol ssel by: bote yef þe ilke uaderes stefhede hise strayny / and ordayny. Vor zoþe yef he hym a lyte of his bysyhede wyþ-draȝþ: huo may zigge / hou þoȝtes. eȝen. earen. tonge. and alle oþre wyttes: becomeþ wylde. Hous. is inwyt / in huychen þe uader of house woneþ. þe hord of uirtues gadereþ. Vor huych hord: þet ilke zelue hous ne by y-dolue / heȝlyche he wakeþ. þer ne is naȝt on þyef: ac uele. ac to eche u*ir*tue: ech vice wayteþ. þaȝles heȝlyche by þe þyeue: is onderstonde þe dyeuel. a-ye huam and his kachereles / þe ilke zelue uader / þaȝles yef he ne were naȝt onlosti: his hous mid *gre*ate strengþe wolde loky. þe uader of þe house / ate uerste guoinge in: he zette sleȝþe / to by doreward. þet y-knauþ huet is to uorlete: and huet ys to wylny. huet uor to bessette out of þe house. huet uor to onderuonge into þe house. Nixt þan: ha zette st:engþe. þet þe v[illegible]ant

[Fol. 82. b.]
[Vor to ssake away heuinesse / and drede: and hys wende / into loue of god.]

If the master of the house knew a thief were coming he would watch and guard his house.

The Father of the house is the will of Reason, that hath many attendants, as thoughts, emotions, sense, deeds.

The servants will be slothful unless the master is active.

If the reason is idle, the thoughts, eyes, and ears become wild.

The House is the Inwit, or spirit.

This house is undermined not by one thief but by many.

The chief thief is the Devil, the rest are his catchpoles.

The Father of the house appoints Sleight(Prudence) as the door-keeper.

Next he appoints Strength to oppose the devils and support Prudence.

to zygge / to keste out: strengþe wyþdroȝe. þet his uoule lostes wyþ-droȝe: and wyþ-zede. Riȝtnesse uorzoþe ssel zitte amydde / þet echen his oȝen yefþ. Hueruore: huyche time þe þyef is comynde / me not. ac eche tyme me ssel drede. þise zuo y-diȝt: naȝt longe to þe wakynde þe slep of zenne benymþ. Vor al þet lyf is to waky. Zome messagyers sleȝþe ssel lete in. þet zome þinges moȝe telle / þet me may a-waki myde. þus þe messagyer of dyaþe acseþ inguoynge: he is onderuonge. Me him acseþ 'huo he ys. huannes he comþ. huet he heþ ysoȝe.' He ansuereþ. he ne may naȝt zigge: bote yef þer by heȝliche clom. Huich y-graunted: þus he begynþ. 'Ich am drede / and beþenchinge of dyaþe. and dyaþ comyde:[1] ich do you to wytene.' Sleȝþe specþ uor alle. and acseþ. 'And huer is nou þe ilke dyaþ. and huanne ssel he come?' Drede zayþ. 'Ich wot wel þet he ne abyt naȝt to comene / and nyeȝ he is. ac þane day / oþer þane tyme of his comynge: ich not.' Sleȝþe zayþ. 'And huo ssel come myd hyre?' Drede zayþ. 'A þouzend dyeulen ssolle come mid hire. and brenge mid ham / greate bokes / and bernynde hokes / and chaynen auere.' Sleȝþe zayþ. 'And huet wylleþ hy do mid alle þan?' Drede zayþ. 'Ine þe bokes byeþ y-write alle þe zennen of men. and hise brengeþ / þet be ham hi moȝe ouercome men. of huychen þe zennes þerinne byeþ ywryte. þet byeþ to hare riȝte. Hokes hi brengeþ / þet þo þet byeþ to hare riȝte ouercomeþ: hire zaulen be strengþe: of þe bodye draȝeþ out. and hise byndeþ mid þe chaines / and in to helle hise draȝeþ.' Sleȝþe zayþ. 'Huannes comste?' Drede zayþ. 'Vram helle.' Sleȝþe zayþ. 'And huet is helle. and huet yseȝeþe ine helle?' Drede zayþ. 'Helle is wyd / wyþ-oute metinge. dyep / wyþ-oute botme. Vol of brene on-þolyinde. Vol of stenche / wy-oute comparisoun. þer is zorȝe. þer is þyesternesse. þer ne is non ondre. þer is groniynge wyþ-oute ende. þer ne is

Equity sits in the middle and gives to each its own gift.
At what time the thief will come one knoweth not.

Sleight lets some messengers in to give warning.

The messenger of Death demands an entrance, and claims a dead silence, and thus speaks: "I am Dread, and a reminder of Death, who is coming upon you."

[1 *comynde?*]

Sleight asks, "Where is Death? When shall he come?" Dread answers, "She delays not, but is nigh at hand, and a thousand devils shall come with her, and bring great books, burning hooks, and fiery chains.

In the books are written men's sins.

The hooks draw the souls out of the bodies, and with the chains are they bound and drawn into hell."

[Fol. 83. a.]

Dread says he comes from hell, which is immeasurably wide and bottomless, full of fire intolerable, and of sorrow and darkness.

non hope of guode. non wantrokiynge of kueade. Ech
þet þerinne is: hateþ him zelue: and alle oþren. þer
ich yzeȝ alle manyere tormens. þe leste of alle / is more
þanne alle þe pynen þet moȝe by y-do ine þise wordle.
þer is wop. and grindinge of teþ. þer me geþ uram
chele in to greate hete of uere. and buoþe onþolyinde.
þere alle be uere / ssolle by uorbernd. and myd
wermes ssolle by y-wasted / and naȝt ne ssolle wasti.
Hire wermes / ne ssolle naȝt sterue. and hare ver ne
ssel neure by ykuenct. No rearde ne ssel þer by y-
hyerd / bote. wo: wo. wo hy habbeþ: and wo hy
gredeþ. þe dyeules tormentors pyneþ. and to-gydere
hy byeþ y-pyned. ne neure ne ssel by ende of pyne:
oþer reste. þellich is helle / an a þousend zyþe worse.
And þis ich yzeȝ ine helle / and a þousendziþe more
worse. þis ich com uor to zygge you.' Sleȝþe zayþ. 'God
wet ssolle we do. Nou broþren and zostren y-hyreþ
my red. and yueþ youre. Byeþ sleȝe. an wakeþ ine
youre bedes / porueynde guodes. naȝt onlyche beuore
gode: ac be-uore alle men.' þolemodness zayþ. 'Do
we to worke godes nebsseft / ine ssrifte[1] / and ine
zalmes: glede we hym. byeþ sobre / and wakyeþ /
uor youre uo þe dyuel / ase þe lyoun brayinde geþ
aboute þan: þet he wyle uor-zuelȝe.' Strengþe zayþ.
'Wyþstondeþ hym: stronge ine byleaue. Byeþ glede
ine god. Cloþeþ you mid godes armes. þe hauberk of
ryȝt. þane sseld of beleaue. nymeþ þane helm of helþe.
and þe holy gostes zuord: þet is godes word.' Ryȝ[t]nesse
zayþ. 'Lybbe we sobreliche. ry[ȝt]uollyche an bonayre-
lyche. Sobrelyche: ine ous zelue. ryȝtuollyche: to oure
emcristen. bonayrelyche: to god. þet we nolleþ þet me
do to ous zelue: ne do we hyt naȝt to oþren. and þet
we wylleþ þet me do to ous zellue: do we hit to oþre
men. and uor zoþe þet is riȝt.' Sleȝþe zayþ. 'þer is
anoþer wyþ-oute þe gates uayr. and gled. hit þingþ þe he
bre[n]gþ glednesse.' Ryȝ[t]nesse zayþ. 'onderuongeþ hym.

There is no hope of good, and abundance of ills.

There is weeping and gnashing teeth.

The soul shall be tormented by the worm of Conscience.

Hell is even worse than all this by a thousand times.

Prudence says, "O God, what shall we do?"

Be watchful and prayerful.

Patience says, "Work God's likeness in shrift and in psalms."

Strength says, "Withstand the devil by belief.

Clothe you with God's armour."

Equity says, "Live soberly."

Prudence says, "Another messenger awaits without." Equity commands him to be received.

[1] MS. *ssriffe*

be cas he ous ssel gledye. uor þes ilke uerste: gratlyche he ous heþ y-mad of-dret.' Sleȝþe zayþ to þe messagere. 'Guo in. and huo þou art. and huannes þou comst. and huet þou hest yzoȝe: zay ous.' þe messagyr zayþ. 'Ich am loue of lyue eurelestynde. an wylnynge of þe contraye of heuene. Yef ye me wylleþ y-here: habbeþ amang you. clom / and reste. Naȝt uor zoþe amang gredynges and noyses: ych ne may by yherd.' Riȝ[t]uolnesse zayþ. 'Yef we longe godes dredo / and be-þenchinge of dyaþe were stille: ryȝt hit is / þet þe spekinde / wel more we by stille.' Wylningge of þe lyue wyþ-oute ende / zayþ. 'þeruore byeþ stille / and yhereþ myd wylle. Ich come uram heuene. and þelliche þinges ich y-zeȝ þer. þet no man ne may dyngneliche zigge. þaȝles zomþyng ich wylle zigge: ase ich may. Ich yzeȝ god. ac be ane sscawere ine ssede.'

The messenger enters and says that he is 'Love of everlasting life.'

He asks for silence and peace.

Equity says that his demand is just.

The messenger says that he comes from heaven,

and that he has seen God as in a mirror.

[Fol. 83. b.]

'Ich yzeȝ þe ilke onspekynde / an on-todelinde mageste of þe holy trinyté. be-gynnynge / ne ende ne heþ. Ac and lyȝt þer-inne woneþ / þet me ne may naȝt come to. Vram þo lyȝte byeþ y-þorsse mine eȝen / and þe zyȝþe þyester. Hyt ouergeþ uorzoþe alle wyttes / and alle zyȝþes. þe ilke bryȝ[t]nesse. and þe ilke uolnesse. þaȝles a lytel ich yzeȝ oure lhord iesu crist / ine riȝt half zittinde. þet is to zygge: ine þe lyue wyþ-oute ende regnynde. þaȝ he ouer alle ssepþes by zuo uayr: þet ire him wylneþ þe angles to zyenne. Yet nou þe wounden and þe toknen of þe passion he heþ ine his bodye. huermyde he ous boȝte. be-uore þe uader uor ous stant uor to bydde. Ich y-zeȝ nyxt iesu crist þe ilke blisfolle mayde / and moder þe ilke zodes[1] / and oure lhordes iesu cristes / myd alle worþssipe and reuerence / y-nemned marie / ine þe wonderuolle trone zittynde / aboue alle þe holy ordres of angles / and of men: anheȝed. hire zone iesus uor ous byddinde. and to huam hi is uol of merci. Ac þe ilke wonderuolle magesté /

"I saw the ineffable and indivisible majesty of the Holy Trinity:

the light therefrom dazzles the eyes, and surpasseth all sense.

I saw Christ on God's right hand,

and He bears the wounds and tokens of His passion in His body.

Next to Christ I saw the Virgin Mary,

[1 godes? or zones?]

who was interceding for us.

and þe briȝtnesse of þe moder / and of þe zone: ich ne myȝte naȝt longe þolye / ich wente myne ziȝþe uor to yzi / þe ilke holy ordres of þe gostes: þet stondeþ beuore god. of huichen þe eurelestinde holynesse of þe ziȝþe of god / an of þe loue. ne hit ne ssel lessi: ne hit ne ssel endi / ac eure wexe and bleſþ. Ac naȝt þe ilke degrez / and dingnetes / heryinges alsuo / huyche hyre makyere hy bereþ no man uollyche þenche / ne naȝt ne may by ynoȝ to telle. þerefter þe profetes ich y-zeȝ. and þe pat*ri*arkes wonderlyche gledlynde ine blisse. uor þet hy yzeȝen ine goste: uolueld hy yzeþ. þet ine longe anoy onderuynge / þet ouet of blysse wyþ-oute ende chongeden. Ich y-zeȝ þe apostles ine tronen zittynde. Þe trib*us* / and þe tongen / alle preste. and of poure / and of zyke: zuo blisuolle and holy / of oure lhord iesu crist / and zuo heȝe / ynoȝ alneway ich am wondrinde. Ich y-zeȝ / ac uollyche ich ne my[ȝ]te al yzy / þe innumerable uelaȝrede of þe holy martires / mid blisse and worþssipe / y-corouned. þet be þe pinen of þise time / huyche hi beren to þo blisse / þet wes ysseawed ine ham: hy come þerto. Hyre holynesse / and hyre blysse: long time ich me lykede. Ich yzeȝ to þe blyssede heape of *con*fessours. amang huam / men apostles / and techeres / þet holy cherche mid hare techinge wereden. and alsuo uram alle heresye / wy[þ]-oute wem habbeþ yclenzed: sseaweþ. and hy uele habbeþ y-taȝt. ssyneþ ase sterren / ine eurelestynde wy[þ]-oute ende. þer byeþ Monekes þet uor claustres / and uor strayte cellen. wel moche / an clyerer þanne þe zonne: habbeþ wonyinges. Vor blake and uor harde kertles / huyter þane þe snaw. and of alle zofthede / and nesshede / cloþinge habbeþ an. Vram hare eȝen / god wypeþ alle tyeres. and þane kyng hy ssolle ysy ine hys uayrhede. Alast / to þe uelaȝrede of maydynes ich lokede. of huychen / blysse / ssepþe / agrayþinge / and melodya. huyche none mannes speche.

Next I turned my sight to the order of blissful spirits.

Thereafter I saw the prophets and patriarchs

and the apostles sitting on thrones.

I saw the innumerable fellowship of the holy martyrs.

I saw the blessed heap of confessors and teachers of Holy Church.

There were monks that shine clearer than the sun.

Lastly, I saw the fellowship of maidens

and heard their fair song.

may telle. And hy zonge þane zang: þet non oþer ne may zynge. Ac and þe zuete smel ine hare regyon / zuo zuete ys: þet alle manyre zuete smelles ouercomþ.

[Fol. 84. a.]

And to hare benes: oure lhord arist. to alle oþren: zittinde he lhest.' Sleȝþe zayþ. 'Hyt lykeþ þet þou zayst. Ac uor of echen of þe holy ordres / wondres þou hest y-zed: we byddeþ þet þou zigge ous / huet is hare dede ine mennesse / and huet is þe *con*uers[ac]ion of uelaȝrede: zay ous.'

Sleight inquires of the messenger concerning the life of the blessed.

He is told that they live, enjoy, love, rejoice, praise, are swift, and are in security.

They live an everlasting life free from all pain.

Their life is the sight of the Trinity.

They taste of God's counsel and dooms, and learn the causes of things.

They love God with an infinite love.

They rejoice in God and of their holiness.

They have as many blessings as companions,

and their joy is incomparably great.

þe wylny[n]gge of þe lyue wyþ-oute ende zayþ. 'Vor zoþe ich wylle zygge. þe dede of alle ine mennesse / ys zeueuald. Hy lybbeþ. hy smackeþ. hy louyeþ. hy byeþ glede. hy heryeþ. hy byeþ zuyfte. hy byeþ zikere.' Sleȝþe zayþ. 'þaȝ ich zomdel þis onderstonde: uor ham þet lhesteþ / of echen zay.' Wylnynge of þe lyue wy[þ]-oute ende zayþ. 'Zuo by hyt. Hy lybbeþ be lyue wyþ-oute ende. wyþ-oute enye tyene. wy[þ]-oute enye lessinge. wyþ-oute enye wyþstondynge. Hyre lyf is þe zyȝþe and þe knaulechynge of þe holy trinyté. ase zayþ oure lhord iesus. þis is þet lyf wyþ-oute ende / þet hy knawe þe zoþe god / and huam þe zentest iesu crist. and þeruore ylyche hy byeþ / uor hy y-zyeþ: ase he is. Hy smackeþ þe redes and þe domes of god. Hy smackeþ þe kendes / and þe causes / and þe begynny[n]ges of alle þynges. Hy louyeþ god wyþ-oute enye comparisoun. uor þet hy wyteþ huerto god his heþ y-broȝt uorþ. hy louyeþ ech oþren: ase ham zelue. Hy byeþ glede of god onzyginde. hy byeþ glede of zuo moche of hare oȝene holynesse: and uor þet ech loueþ oþren ase hi*m* zelue. ase moche blisse heþ ech of oþres guode: ase of his oȝene. þeruore by zyker / uor eurych heþ aseuele blyssen: ase he heþ uelaȝes. and aseuele blissen to echen: ase his oȝene of alle. and þeruore eureich more loueþ wyþoute comparisoun god: þet hym and oþre made / þanne hi*m* zelue / and alle oþre. More hy byeþ glede wyþ-oute gessynge of godes holynesse: þanne of his oȝene / and of alle oþre myd hym. Yef þanne on

onneaþe nymþ al his blisse. hou ssel he nyme zuo uele and zuo manye blyssen? And þeruore hit is yzed. guo into þe blysse of þyne lhorde. naȝt þe blisse of þine lhorde / guo in to þe. uor hy ne may. þerefter / hy herieþ god wyþ-oute ende / wyþ-oute werynesse. ase hyt is y-wryte. Lhord / y-blyssed by þo þet wonyeþ ine þyne house / in wordles of wordles: ssolle herye þe. Zuyfte hy byeþ. uor huer þet þe gost wyle by: uorzoþe þer is þet body. Alle hy byeþ my[ȝ]tuolle. Zykere hy byeþ of zuyche lyue. of zuo moche wysdome. of zuo moche loue. of zuo moche blysse. of zuyche heryinge. of zuyche holynesse. þet non ende. non lessynge. non uallynge doun ssolle habbe. Lo alyte ich. habbe yzed to you. of þan þet ich yzeȝ ine heuene. Naȝt uor zoþe ne may zigge / ase ich yzeȝ / ne naȝt ase hy byeþ: ne myȝte ysy.' Sleȝþe zayþ. 'Vorzoþe ine heuene we onderstondeþ þet þou were. and zoþ þing þer þou yseȝe. and zoþ þou hest y-zed.' Strengþe zayþ. 'Huo ssel ous todele uram cristes loue? tribulacion. oþer zorȝe. and oþre. zykere byeþ. uor noþer dyaþ / ne lyf. and oþre.' Ryȝt zayþ. 'Doþ out þane uerste messagyer. hyt ne is naȝt riȝt þet he bleue ine þe house / myd þe ryȝtuolle. Vor ryȝ[t]uolle loue: deþ out drede.' Strengþe zayþ. 'guo out drede. þou ne sselt naȝt by ine oure stedes.' Drede zayþ. 'Huet habbe ich mis-do. do. do. ich uor guode zede.' Temperancia zayþ. 'Broþren and zostren / ich zigge to you. nanmore smacky / þanne be-houeþ. ac smacke to sobreté. þou drede / guo out myd guode wylle. þole þane dom / þet riȝt heþ y-demd. be auenture þe myȝt eft by onderuonge. yef wylnynge of lyf wyþ-oute ende / oþerhuyl let of.' þe makyere zayþ. þus / þus / nou ssel eurich hys heuynesse / ssake a-way / uram drede / to þe loue of þe heuenelyche contraye him-zelue wende. Zuo by hit.

The command is, 'Go into the bliss of thy Lord.'

They are swift, and the body goes where the spirit willis it.

They are secure in this life of bliss and of love.

Strength asks, "Who shall separate us from Christ's love?"

Right says, Turn out the messenger Dread,

[Fol. 84. b.]

for love of God putteth out fear.

Temperance commands Dread to go out willingly.

Thus let us cast off fear and receive the love of the heavenly kingdom.

Understanding distinguishes between a man and a beast.
Glorify thee not in other things.
Flies surpass thee in swiftness.

The peacock is fairer than thou.
God's image consists in thought and understanding.

Man's light consists in purity of thought.

The untrue, the evil, thieves, &c., are dark.

Light exists, but we go away from it.
Sin makes us blind.

The world is blind and wicked.

Christ died for us, and yet was without sin.

Suffer patiently and with a good will.

God made angels as well as small worms.

The one is worthy of heaven, the other of earth.

Yet wouldst thou reprove God if He place the worm in heaven?
But God is not to be reproved.

Nammore ne is be-tuene ane manne / and ane beste: bote ine onderstondynge. Naȝt of oþre þinge ne glorefye þe. Of u*ir*tues þe prest þe / of bestes þou sselt by ouercome. Of zuyfthede þe prest þe / of uleȝen þe worst ouercome. Of uayrhede þe prest þe: hou moche uayr is ine þe ueþeren of þe pokoce / huerof art þou more worþ? of godes sseþþe. Huer is godes sseþþe? Ine þenchinge / and ine onderstondinge. Yef þou þanne þeruore art betere þa*n*ne a best / uor þet þou best þenchinge / huerby þou onderstans[t]. þet a best ne may onderstonde. þer-uore uorzoþe: man is more betere / þa*n*ne a best. Liȝt of man is lyȝt of þoȝtes. Liȝt of þoȝtes aboue þoȝtes is. and ouergeþ alle þoȝtes. Yet eft .O. men / ne byeþ naȝt þyestre. ne byeþ naȝt ontrewe. onriȝtuole. queade. robberes. wrechen. louieres of þe wordle. þise uor zoþe byeþ þyesternesse. Lyȝt ne is naȝt awaye: ac ye byeþ awaye / uram lyȝte. þe blynde ine þe zo*n*ne: heþ þe zonne present. ac he is uram þe zonne. þeruore ne byeþ naȝt þyestre. Yet eft. þe wordle þyestre. uor þe louyeres of þe wordle. byeþ þyestre. and þe wordle is quead. uor þo þet wonyeþ ine wordle byeþ queade. ase a quead hous. naȝt þe walles: ac þo þet wonyeþ þerinne. Yet eft. crist ne hedde no þyng hueruore he ssolde sterue: and dyad he is. þou hest hueruore: and to sterue þou hest onworþ? wylne myd guode wylle to þolye: be þyne ofseruynge / þet he þolede myd guode wylle. þet þe wolde delyury / uram þe dyaþe eurelestinde. Yet eft. be huam þet angel is ymad: be him is ymad þe smale werm. Ac þe angel is worþy to þe heuene: þe werm to þe erþe. þe ilke þet made: he dyȝte. Yef he dede þane smale werm in-to heuene: þe woldest hym wyþnyme. Yef he wolde maki angles of uoule stynkynde ulesse: þou woldest hym wyþnyme. And naȝt uorþan: nyxt þan deþ god. and þaȝles he ne is naȝt to wyþnymene. Vor alle men of ulesse ymad: huet byeþ hy

bote wermes? and of wermes / he makeþ angles. Yet eft. huych herte me arereþ: ech may y-zy. þet naȝt þe heuynesse of ulesses wylle beuore ygreued / auore ualþ / ere hit by arered. Ac ech him zelue y-zy bere / þe heuynesse of his ulesse: yue wyl be wyþdraȝynge. þet he clensy: þet he arere to god. zuo by hit. Hayl godes moder Marie / Mayde uol of þonke / god by myd þe / y-blyssed by þou / ouer alle wyfmen. And y-blyssed by oure Lhord iesus / þet zuete ouet / of þyne wombe yblessed. zuo by hit.

Men are worms, and of worms God makes angels.

The heart must be lightened and so raised to God.

[1] Mayde / and moder mylde.
uor loue of þine childe:
þet is god an man:
Me þet am zuo wylde /
uram zenne þou me ssylde:
ase ich þe bydde can.
amen.

Maid and Mother mild, me that am so wild, from sin me shield. Amen.

[1] This stanza is written as prose in the MS.

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